



CSK

KOREA A Trail Blazer



KOREA, a Trail Blazer

(2)

Foreign Languages Publishing House
Pyongyang, Korea
1981

**ON THE PUBLICATION OF THE SECOND
VOLUME OF THE BOOK
*KOREA—A TRAIL BLAZER***

The third and fourth delegations of the Japan Teachers' Society for the Study of the Juche Idea visited the Democratic People's Republic of Korea in July 1978 and in August 1979 at the invitation of the Korean Society for Cultural Relations with Foreign Countries.

During their stay in Korea the delegations inspected Mangyongdae, the cradle of revolution, where the great leader President Kim Il Sung was born and nurtured a lofty will in his childhood, and looked around factories and enterprises of different branches of the national economy, cooperative farms, educational and cultural institutions and scenic spots.

They highly praised the brilliant successes attained by the Korean people in revolution and construction under the wise guidance of the great revolutionary leader President Kim Il Sung and expressed boundless respect and adoration for him, the revolutionary genius and legendary hero.

The Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea brought out the second volume of the book *Korea—A Trail Blazer* by compiling the detailed accounts of the developments of Korea given by the delegation members back to Japan.

The Foreign Languages Publishing House of the DPRK publishes some of it here in various languages.

April 1981

C O N T E N T S

I. THE JUCHE IDEA

THE JUCHE IDEA—THE INTEGRAL WHOLE OF REVOLUTIONARY WORLD OUTLOOK, REVOLUTIONARY THEORY AND REVOLU- TIONARY METHOD OF LEADERSHIP

Ohiro Tadashi. 1

KOREAN PEOPLE'S SPIRITUAL BIRTHPLACE— MANGYONGDAE, PRESIDENT KIM IL SUNG'S NATIVE HOME

Ohiro Tadashi. 32

FOR THE FREEDOM AND LIBERATION OF THE KOREAN PEOPLE

Kiyohara Masao. 45

THE THIRD WORLD AND KOREA

Akita Taihachi 67

HISTORY OF THE PEOPLE'S STRUGGLE— HISTORY OF CREATION

Yamabe Takeo 84

THE PAEAN TO THE JUCHE IDEA

Shiba Takeo 94

A VISIT TO THE MOTHERLAND OF JUCHE

Koyama Fumio 96

“FOUR WISHES” ARE MET

Sakihara Minoru 98

II. SOCIALIST CONSTRUCTION

HISTORY AND PROSPECTS OF SOCIALIST ECONOMIC CONSTRUCTION IN THE DPRK

Tsuru Sunao 100

THE CENTRAL INDUSTRIAL AND AGRICUL- TURAL EXHIBITION

Kobayashi Kietsu 122

A VISIT TO THE CHONGSAN COOPERATIVE FARM

Kawasaki Mitsuo 134

NATIONAL ECONOMY INSTITUTE TRAINS CADRES

Oishi Tadao 139

INSPECTION OF PYONGYANG MEDICAL COLLEGE HOSPITAL, CENTRE OF JUCHE MEDICINE

Igarashi Tsugio 149

PYONGYANG, THE JUCHE CITY, AND “UNDERGROUND PALACE”

Okuno Yutaka 152

WORLD-FAMOUS MT. KUMGANG-SAN

Oishi Tadao 158

EARNEST AND STRONG PEOPLE

Yamabe Takeo 166

WOMAN EMANCIPATION IS IN HIGH PROGRESS

Sakihara Minoru 168

A STORY ON THE POTONG RIVER

Yokobori Shoichi 170

ON THE POTONG RIVER

Minei Masakazu. 172

III. SOCIALIST EDUCATION

EDUCATION IN KOREA AS I SEE IT

Sakihara Minoru 174

INSPECTION OF CHOLLIMA KANGAN PRIMARY SCHOOL

Igarashi Tsugio 185

VISIT TO TWICE CHOLLIMA PUKSU NO. 2 GIRLS' SENIOR MIDDLE SCHOOL

To Kenkichi 187

**PYONGYANG STUDENTS AND CHILDREN'S
PALACE**

Osawa Yoshio. 192

INSPECTION OF KIM IL SUNG UNIVERSITY

Koyama Fumio 198

IV. JUCHE-ORIENTED ART

FLOWERING JUCHE-ORIENTED ART

Osawa Yoshio. 203

IMPRESSIVE KOREAN ART

Nakano Go. 214

**V. INDEPENDENT PEACEFUL
REUNIFICATION OF KOREA**

KOREA IS ONE

Yokobori Shoichi 219

OKINAWA AND KOREA

Minei Masakazu. 228

SINCHON MUSEUM

Tsuru Sunao 242

KOREA'S REUNIFICATION AND JAPANESE

To Kenkichi 244

I. THE JUCHE IDEA

THE JUCHE IDEA—THE INTEGRAL WHOLE OF REVOLUTIONARY WORLD OUTLOOK, REVOLUTIONARY THEORY AND REVOLUTIONARY METHOD OF LEADERSHIP

Ohiro Tadashi

FOREWORD

President Kim Il Sung created the Juche idea in the course of the anti-Japanese revolutionary struggle for the freedom and liberation of the Korean people who were condemned to sufferings under Japanese imperialist colonial rule, and for the independence of Korea. After liberation the validity and vitality of the Juche idea was practically substantiated through the socialist revolution and socialist construction in Korea. It has become the guiding idea of the Democratic People's Republic of Korea (hereinafter referred to as the Republic—*Tr.*) which is hailed as the “motherland of

Juche” and “model country of socialism” by the peoples of many countries of the world, the countries of the third world in particular.

The Juche idea is that the popular masses are the master of the revolution and construction and that they are also the motive force of the revolution and construction. In other words, it is the idea that one is responsible for one’s own destiny and that one has also the capacity for hewing out his destiny. The Juche idea created and systematized by President Kim Il Sung in the course of revolutionary practice, in the course of leading the arduous Korean revolution to victory defined the present age as the age of independence after clarifying that it is an irresistible trend of the times that the peoples of many countries on the globe are now demanding independence and fighting against all manifestations of subjugation. This is a great inspiration to the peoples of many countries of the world.

Today the wave of the study of the Juche idea is rapidly spreading not only among the Korean people but also among the progressive people of the whole world. This is because this idea reflects the basic requirements of the world people for independence and indicates the way to realize them.

In Japan it was from the early 1970’s that the Juche idea gripped the hearts of those aspiring after Japan’s progress and development and after her bright future in the mire of sundry ideological trends. The study of the Juche idea is growing in scope and depth every year.

We the fourth delegation of the Japan Teachers’ Society for the Study of the Juche Idea visited the Republic from July to August in 1979 and held a symposium on the Juche idea there as we had wished under the kind care of many functionaries including the Chairman of the Korean Society

for Cultural Relations with Foreign Countries. To our gratitude, we could make an effective inspection of the reality in which the Juche idea was being materialized in socialist construction. In making this report I came to touch on the Juche idea, which was a difficult task for me lacking in talent. But I hope this report will help, if only a little, towards the study of the Juche idea.

The Juche idea has three components—the revolutionary world outlook, revolutionary theory and revolutionary leadership method. So, this small treatise outlines it in that order.

1. REVOLUTIONARY WORLD OUTLOOK

1) MAN'S POSITION AND ROLE IN THE WORLD

The revolutionary world outlook, the first component part of the Juche idea, is based on the philosophical theory that man is the master of everything and decides everything, as taught by President Kim Il Sung. Underlying it is the philosophical world outlook which clarifies man's position and role in the world.

A world outlook is man's view of how to see the world. The world consists of nature and society, and relations between things too, to say nothing of those between the world and man, can be observed only in association with man. The revolutionary world outlook, in particular, gives weight to the

mutual relations of the world with man whose mission it is to transform the world. The solution of the problem of which is primary, man or nature, enables us to clarify man's position and role in the world, man's basic stand and bearing. If man is considered to be able to dominate the world, he can transform the world. On the contrary, if man is considered to be dependent on the world, he is unable to transform the world.

Like this, the definition of man's position and role in the world determines the character of a given philosophy. Accordingly, the correct solution of this problem is based on a scientific revolutionary philosophical theory.

2) MAN IS A SOCIAL BEING WITH INDEPENDENCE AND CREATIVITY

Marx said that the mission of philosophy is not to explain the world, but transform the world. He considered the world to be transformable, criticized the preceding ideas and put up the popular masses as the maker of history. In this way, Marx gave scientific explanation of the world from the materialist stand, created dialectical materialism and established the world outlook which clarified the law of development of the objective world. For man to transform the world, however, it is not enough to know only the objective law. It is also necessary to clarify the law governing man's activity, his stand and action on and attitude toward the world.

President Kim Il Sung created the original philosophical proposition that man is a social being with independence and creativity. Man's independence and creativity are the essential

features inherent in man only. Independence means that man extricates himself from the shackles of the world and positively dominates it. Creativity means that man transforms the world with full aim and purpose and creates new things. These independence and creativity are the essential features separating man from other animals. Independent consciousness and creative ability belong only to man. But they are social products. Man is not born with them. In other words, man acquires them in social relations through the practical struggle for transforming nature and society. As independent consciousness and creative ability developed by the preceding generations are transferred to new generations through education, we call them social products. It can be said that the development of history by people through the transformation of nature and society is the course of ceaselessly developing and enriching their independence and creativity.

Precisely because man is a social being with independence and creativity he can transform nature and society with full purpose and dominate them. Hence, it can be said that man is master of everything and decides everything in the world.

3) MAN'S INDEPENDENT AND CREATIVE STANDS

Marxist philosophy holds that being determines consciousness, not vice versa. Like this, dialectical materialism clarified the law-governed process of social progress. But it failed to clarify the law of activity conducted by man, the most developed material being, who controls the material world, and cognizes and remoulds the world.

The Juche idea demands that man assume master's attitude and keep independence and creativity in cognizing and remolding nature and society. Man's activity of transforming nature and society is an independent and creative activity. Independence and creativity are the essential features of man's existence and activity. Man's activity should be independent and creative. Only when man assumes master's attitude and stand towards the world can he successfully conquer nature and transform society.

The independent stand is man's revolutionary stand of thinking every problem with his own brains and solving it with his own efforts, rejecting dependence on others. The subject that cognizes and remoulds the world is man. Only when man believes in his strength and maintains the independent stand of self-reliance can he remould and control nature and society according to his wishes. As for the creative stand, the activity of transforming the ever-changing and developing things according to specific conditions itself is creative. Hence, man should maintain the creative stand.

As can be seen, the Juche idea shows that the independent and creative stands are the fundamental stand and method to be maintained in transforming nature and society successfully.

4) MAN IS THE PRINCIPAL FACTOR. THE SUBJECT OF HISTORY IS THE WORKING MASSES

Next, the Juche idea demands to think of everything with

the main stress laid on man and make everything serve man. This proceeds from the stand of observing every matter on premise that man transforms and controls the world. Only by following the principle of attaching the centrality to man in tackling every matter is it possible to solve all problems in the interests of man in transforming and cognizing the world. By clarifying the fundamental stand and principle to be maintained in the process of cognition the Juche idea furnishes a powerful weapon of cognition and transformation. Herein lies the characteristic of the Juche world outlook.

The Juche world outlook, as taught by President Kim Il Sung, finds the law of social progress in that the subject of history is the working masses and it is also the working masses that propel forward history, proceeding from the philosophical theory that man is the master of everything and decides everything. This is the application of the principle of the Juche idea to the history of social progress. It is the working masses that advance history, transform nature, create material and cultural wealth, remould the relations of production and change a social system. It is also the working masses that develop the productive forces and production relations and change and develop the superstructure.

Like this, the Juche idea elucidates the law of social progress centering around the working masses who remained in the shade in the previous historic materialism. The contradictions between the productive forces and the relations of production are not the basic cause of revolution though they provide the economic basis for revolution. A revolution breaks out and the superstructure changes only when the working masses, the undertaker of the revolution, are prepared for it and rise for it out of their vital necessity. Proceeding from the fact that the working masses are the

subject of history and the motive force of social progress, the Juche idea finds the basic principle of social progress in the revolutionary struggle for realizing man's independence.

5) THE REALIZATION OF MAN'S INDEPENDENCE IS MAN'S SUPREME GOAL

The Juche idea explains how man should live. Independence is man's essential quality separating him from an animal. If man loses independence, he depends on others and is unable to keep himself as man. In other words, man without independence differs little from an animal or a slave, that is, he loses his socio-political integrity even though he keeps his physical life. When man seeks after only luxury and comfort he is not worth a man. His life is akin to animal's. That is why revolutionaries find their worth in their struggle for independence and fight in defence of independence at the risk of their lives. As independence is a social product by nature, it cannot be won individually. Only when people fight with concerted efforts collectively can they defend their individual independence, which can be preserved through the struggle for public interests, working masses' interests, not for individual interests. Therefore, an individual can defend his socio-political integrity only by participating in the revolutionary struggle for the defence of the working masses' independence. He who is submissive to others is a slave, while he who rises against enslavement is a revolutionary.

Considering man to be a social being with independence, the Juche idea finds man's merit in man's struggle for

independence and the aim of human life in the realization of the working masses' independence. It is not material wealth or honour that brings happiness. Only the revolutionary struggle for priceless independence is the supreme aim of human life and man's greatest happiness.

Proceeding from this, a revolutionary finds his happiness in the struggle to defend independence.

6) COMRADESHIP AND THE LEADER OF REVOLUTIONARY STRUGGLE

The struggle for independence requires the unity and cooperation of the working masses. Everybody should strive for unity if he is to live like man. The masses need their organization for unity. This revolutionary organization serves as a powerful weapon in realizing independence. People are tempered in a revolutionary manner through this revolutionary organization. The life of a revolutionary organization is discipline which is observed willingly, not forcibly. People can fully display their independent consciousness and creative ability when they are faithful to their organizational life and willingly observe its discipline. The steel-like discipline of a revolutionary organization does in no way restrict individuality. Originally, individuality is shaped and developed in social relations. Therefore, there cannot be the freedom of individuality apart from society. The personality of a revolutionary develops freely in his revolutionary organization. Only when he maintains the organizational discipline can he find the way to display his independence and

creativity. Hence, revolutionaries unhesitatingly guard the organizational secrets even at the cost of their lives. The unity of an organization can be consolidated by comradeship. Therefore, revolutionaries prize comradeship and are ready to devote their lives for their comrades. The highest manifestation of comradeship by organizational members is their fidelity to the leader.

People receive their political integrity from the leader. It is because the leader creates the guiding idea of revolution and forms the revolutionary organization and people are awakened to independent consciousness and drawn into the organization under the guidance of the leader. A revolutionary idea reflects the working masses' demand for independence. But it can be created not by everybody but only by the representative who has the most outstanding revolutionary quality and talent among the working masses. The leader not only clarifies the law of social progress in the interests of the working masses but also advances the guiding idea of revolution and, on this basis, sets forth the strategy and tactics at every stage of the revolutionary development, awakens and organizes the working masses and leads them to the revolutionary struggle. The popular masses are made to wage a revolutionary struggle under the guidance of the leader.

Like this, the leader gives people political integrity, while the popular masses come out to the revolutionary struggle for independence under the guidance of the leader. The success of revolution depends on whether there is a great leader or not. People can enjoy political integrity only when they have a great leader. This is the truth proved by the history of the revolutionary movement of Korea.

7) THE JUCHE IDEA SUBSTANTIATED BY KOREAN REVOLUTION

In Korea struggles were waged from early years against the foreign imperialist aggressors. But these early revolutionary struggles had to pull through twists and turns because there was no correct guidance of the leader. Their good examples are the volunteers' struggle against the imperialist aggressive forces, the patriotic cultural enlightenment movement and the March 1 Independence Movement. A communist movement was waged in Korea in the early 1920's. The Korean Communist Party was born in 1925, but dissolved in 1928 because the factionalists held its leadership. The Korean people shed much blood but repeated bitter failures as they were devoid of their wise leader. It was only after they had their great leader that they could walk towards the victory of revolution. There are a multitude of such instances in the international communist movement. That is why revolutionaries are faithful to the leader, fully entrust their political integrity to the leader and devote their all including their lives to the struggle. The Juche idea makes one feel the worth of his life in his devoted struggle for independence.

From a long time ago many thinkers tried to clarify the object of man's life and man's happiness and honour. But none of them gave the right answer. The Juche idea clarifies that man is a social being with independence. It demands that man find the object and worth of his life and his happiness in

the struggle for independence. Thus, the Juche idea powerfully inspires the working masses to the struggle for independence.

As we have seen, the Juche idea not only gives the correct view of nature and society and a weapon to cognize and transform the world but also clarifies the law-governed process of social development, enabling people to give full play to their independence and creativity and enjoy an independent and creative life.

2. THE REVOLUTIONARY THEORY OF JUCHE

1) THE JUCHE REVOLUTIONARY THEORY EVOLVED WITH THE WORKING MASSES AS THE CENTRAL FACTOR

Rich is the content of the revolutionary theory of Juche, the second component part of the Juche idea.

President Kim Il Sung said:

“The Juche idea is a revolutionary theory evolved with the working masses as the central factor, and embraces a revolutionary strategy and tactics based on their role.”

Let me touch on the revolutionary theory before dealing with the strategy and tactics.

Generally, the revolutionary theory clarifies the objective law of the revolutionary struggle. In other words, it deals with what the revolution is, why the revolution breaks out, under

what condition the revolution triumphs and through what course the revolutionary struggle comes to final completion, etc.

The revolutionary theory of Juche is evolved with the popular masses as the central factor, solving all problems of the revolutionary struggle in such a way as to meet the wishes and demands of the working masses. This is the essential feature of this theory. Such a social phenomenon like revolution too has the basic factor behind its existence, change and development. The revolutionary theory of Juche considers this basic factor to be man, that is, the working masses. This stand proceeds from the proposition of the Juche philosophical theory that the revolution and construction are the work for the popular masses and the work of the popular masses themselves. The reason is that the revolution occurs to meet the desire and wishes of the popular masses to live independently free from the shackles of nature and society. The process of development of the revolutionary struggle is that of activities of the popular masses, while various laws governing the revolutionary struggle are those governing the activity of people. To understand the objective laws of revolution, therefore, all problems should be considered with the main stress laid on the working masses.

2) REVOLUTIONARY STRATEGY AND TACTICS BASED ON WORKING MASSES' STRENGTH

A revolutionary strategy and tactics provide for the ways and means to carry out the revolution on the basis of the

cognition of its law-governed process. Therefore, they are inseparably related to the revolutionary theory and their contents are always determined by the general objective laws given by the revolutionary theory.

The strategy and tactics of Juche are based on the role of the working masses and solve all problems of the revolution and construction by giving full play to the revolutionary enthusiasm and creative activity of the working masses. Why then is the strength of the working masses basic to the solution of all problems? It is because they are the motive force of social development, the decisive force of social production which creates all the mental and material wealth needed for the existence and development of society, and the most powerful and resourceful beings in the world which also play the decisive role in developing science and culture. The revolution can be victorious only when these working masses rise up. The history of revolutionary struggle knows no instance in which the struggle of a few pioneers brought a revolution to victory. The ruling class fears most that the working people should rise up in a revolutionary struggle. It too knows that a revolution can not be successful without the creative strength of the working masses. Because the decisive force of a revolutionary struggle is in the working masses, the ruling class fears their class awakening and organizational unity more than anything else although it does not scare at the struggle of a few people shouting revolutionary slogans.

Convinced of the strength of the working masses, the Juche strategy and tactics solve all problems of the revolution and construction by increasing their role to the maximum. The objective material conditions have some bearing on a revolutionary struggle. But they can have a definite meaning only when combined with the activity of

the people. They are meaningless apart from the people. It is people that create those material conditions. Hence, the Juche strategy and tactics give definitive priority to the strength of the working masses.

3) THE BASIC CONTENTS OF THE JUCHE REVOLUTIONARY THEORY AND STRATEGY AND TACTICS

The basic contents of the revolutionary theory and strategy and tactics of Juche can be largely classified as follows:

- a) the theory on the general law of revolution;
- b) the theory on the anti-imperialist, anti-feudal democratic revolution;
- c) the theory on the socialist revolution;
- d) the theory on the building of socialism and communism;
- e) the theory on the world revolution.

An important problem in the theory on the general law of revolution is how to see the essence of revolution. The preceding theory regarded the revolution as a change of social systems. The revolutionary theory of Juche sees revolution from a different angle.

President Kim Il Sung said:

“In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence.”

As can be seen, the revolutionary theory of Juche

considers all the revolutionary struggles to be people's struggles in defence of their independence. This consideration enables us to correctly understand the final aim of the revolution. It shows that repression of people's independence is the cause of all revolutionary struggles. Both the revolutionary struggle of the people against the exploiting system and their struggle for the abolishment of the legacies of the old society after the establishment of the socialist system proceed from the principal aim to realize their independence. The defence of independence can be said to be the basic property of all the revolutionary struggles.

Next, the revolutionary theory of Juche newly clarifies the root cause of a revolution. The preceding theory holds that a revolution occurs when the old relations of production shackle the development of the productive forces. If the cause of a revolution is found in the contradictions between the productive forces and the relations of production, it is impossible to explain the present reality where the revolution occurs first in countries on the low level of development of the productive forces and in colonial countries with backward means of production, not in capitalist countries with highly developed productive forces. The Juche idea holds that the revolution breaks first out in the area where the independence of the popular masses is most wantonly violated. The reality affords abundant instances of this. A revolution occurs first in the place where exploitation and repression are harsh and independence is trampled underfoot. This is because man is a social being whose life and soul are independence. When one has his independence violated, he is bound to rise up in defence of it.

Such understanding of the cause of the revolution helps us see that the continued revolution made after the establish-

ment of the socialist system is necessary to remove the leftovers of the old society which restrain the people's independence. Therefore, it can be said that the cause of the revolution, irrespective of social systems, lies in the restriction of the people's independence.

The revolutionary theory of Juche also deals with the conditions for the victory of the revolution, the role of the party and the leader in the revolutionary struggle, the problem of political power as a weapon of revolution, etc., but I will omit their explanation here.

I will also omit the theories on the anti-imperialist, anti-feudal democratic revolution, the socialist revolution, and socialist construction. Now I will proceed to the tasks of the building of socialism and communism, that is, the problem of the capture of the two fortresses.

The theory on the building of socialism and communism holds the greatest part in the contents of the revolutionary theory of Juche. Important here are the theory on the continued revolution, that is, on the three ideological, technical and cultural revolutions, and the theory on modelling the whole society on the Juche idea—the ultimate goal. Let's consider here the three revolutions and the modelling of the whole society on the Juche idea simultaneously.

At the central celebration meeting held in honour of the thirtieth anniversary of the founding of the Republic, President Kim Il Sung said:

“Equipment of the whole society with the Juche idea is the ultimate goal of the Government of the Republic.”

Modelling all society on the Juche idea embraces two important contents—remoulding all members of society into communist men of a Juche type and transforming all aspects of social life as required by the Juche idea. Why then does the

modelling of all society on the Juche idea become the ultimate goal of the Government of the Republic, a country of the working class? It is related to the ideological and theoretical contents of the Juche idea.

The Juche idea indicates the final goal to be attained by a working-class state to realize the complete independence of the people and clarifies the methods and strategy and tactics to achieve this final goal. What is a communist society like? What are the ideological, theoretical, spiritual and moral qualities of the people after the realization of their independence? The Juche idea explains all the social relations of a communist society and the mode of the people's activity in this society. In a word, it can be said that a communist society is one where nature and society are remoulded as required by the Juche idea, that is, one where the Juche idea is completely realized. The Government of the Republic, a working-class state, has set it as its ultimate goal to model the whole of society on the Juche idea, not vaguely saying that it builds a communist society. How then is the whole of society modelled on the Juche idea?

It may be said that the three revolutions are those for imbuing the whole of society with the Juche idea. The ideological revolution is the work of human remoulding, that is, the work of remoulding all members of society into genuine communists of a Juche type, and a political work for enhancing their role in the revolution and constructive work. The technical revolution is the work of freeing people from hard labour, ironing out the essential differences of labour and highly developing the social productive forces so as to ensure people a completely independent and creative material life. The cultural revolution is the work of turning all members of society into comprehensively developed com-

munist men with sound ideas, deep knowledge of nature and society and healthy physiques and enabling them to enjoy a genuine cultural life.

The three revolutions are the main contents of the revolution to be carried out without fail to achieve the complete victory of socialism after the establishment of the socialist system and then build a communist society. Only by forcefully pushing the three revolutions is it possible to make all members of society communist men, bring all means of production under all-people ownership and thus build a communist society where people will enjoy a material and cultural life, fully independent and creative. In other words, the whole of society can be imbued with the Juche idea only by energetically propelling forward the three revolutions.

Concerning President Kim Il Sung's theory on the world revolution, I would like to touch only on the matter of our concern at present.

In his report to the central celebration meeting held in honour of the thirtieth anniversary of the founding of the Republic, the President fully analysed the international situation of the present era and advanced some principles to be followed without fail in advancing the world revolution. What is important here is the problem of assessing the present situation on what basis. Ours is an age of independence and an age in which the struggle of the popular masses is making a brisk headway. The present international situation involves many complex problems. The important thing here is to observe every problem in the light of independence on the basis of the Juche idea.

Making a scientific analysis of the present situation, President Kim Il Sung said that the present age is an age of the struggle between the independent forces and the domi-

nationist forces and that the criterion of progressiveness of a country is whether it is independent or not. He stressed that for a country to be progressive it should thoroughly defend its independence and respect the independence of other nations. This proceeds from the basic principle of considering and judging every problem in the light of the people's fundamental wishes and interests. One with such an idea alone can assess and judge the reality correctly and scientifically.

In studying the Juche theory on the world revolution with rich contents we should examine the balance of class forces and revolutionary forces and find the way to promote the world revolution, giving the main consideration to the independence of the popular masses.

3. REVOLUTIONARY LEADERSHIP METHOD

1) THE LEADERSHIP METHOD CREATED FIRST IN THE HISTORY OF HUMAN THOUGHT

The revolutionary leadership method, the third component part of the Juche idea, is relatively characterized by its independence together with the idea and theory of Juche. No preceding books on the revolutionary idea in any age and in any country have ever dealt with leadership method independently. As for Marxism and Leninism, for instance, Engels regarded materialism, political economy and scientific socialism as the component parts of Marxism, while Stalin

defined Leninism as the theory and strategy and tactics of the proletarian revolution. Like this, the problem of leadership method had remained unsolved in the history of human thought. It was only the Juche idea that included it in the revolutionary idea as an independent component part.

The leadership method of Juche forms a perfect system to give answers to all practical problems of leadership such as the essence and basic demand, the basic principle, the method and style of leadership.

2) ON THE ESSENCE AND BASIC DEMAND OF LEADERSHIP

On the essence of leadership, President Kim Il Sung said:
“Success in the revolution and construction depends entirely on the leading role of the Party and the strengthening of the Party’s leadership is the decisive guarantee for victory in the revolution and construction.”

In a word, leadership means the way a working-class party leads the people, masters of the revolution and construction and direct participants in them, to the revolution and construction. In other words, it is the way of leading the people to hold their position as masters of the revolution and construction and play their role as such. The people are the decisive force of pushing the revolution and construction as their masters. But it is not that they play the masters’ role of their own accord. For this, they should be made to firmly defend their class stand in the revolution. It is the leadership that awakens the people to stand on their class position and

organizes them into one united force. Leadership is distinguished from the revolution itself. The revolution is work of transforming the objective world by the people, its subject, whereas the leadership is a problem of relations between the leader and the party, between the party and the masses.

Next, the basic demand of leadership covers the theory of leadership method as a whole including the method and style of work.

As to the basic demand of leadership, President Kim Il Sung said:

“The fundamental requirement of the Party’s revolutionary leadership is to steadily raise the political awareness of the masses and to organize and enlist their inexhaustible energy and creativity to the maximum in the implementation of the Party’s policies.”

In this teaching the basic demand of leadership is clarified in two aspects. One is to enhance the political awareness of the masses, and the other to solve all problems by enlisting their energy and wisdom. As can be seen, the fundamental requirement of leadership is to raise the ideological consciousness of the masses and enlist their energy and wisdom; in other words, it is to increase the independent consciousness of the working masses and give free play to their creative ability.

3) ON THE FUNDAMENTAL PRINCIPLE OF LEADERSHIP

The fundamental principle of leadership is one to be observed in meeting the basic demand of the mass leadership.

It is to establish the unitary leadership system of the leader.

President Kim Il Sung said:

“The correct leadership of a leader is an important guarantee for the victory of the revolutionary struggle and the work of construction.

“Only when a people are led correctly by their leader, can they achieve brilliant successes in revolution and construction and follow the straight road to victory.”

Establishing the monolithic system of guidance of the leader means advancing the revolution and construction with the revolutionary idea of the leader as the monolithic guiding compass and establishing the system of moving the whole Party, the whole army and the whole people like one man on the order and instructions of the leader. Why then is it the fundamental principle of leadership to establish the monolithic system of guidance of the leader? It is because the establishment of the monolithic system of guidance of the leader is essential for steadily ensuring the guiding position and role of the leader and enabling the leader to lead the masses. Therein also lies the decisive guarantee for raising the position and role of the people. It is because the aspirations and requirements of the people are represented by the leader and the idea of the leader is the concentric expression of the basic requirements of the people. The monolithic system of guidance of the leader has the popular masses rallied close around the leader. The mother, heroine of the revolutionary opera *Sea of Blood*, stresses the need of the unity of the people, saying, “A branch of bush clover snaps with ease, but a big tree cannot be broken.”

Like this, the establishment of the monolithic system of guidance of the leader constitutes the fundamental principle for making the popular masses defend their position as

masters and fulfil their role as such.

Another principle of mass leadership is to carry out the mass line.

President Kim Il Sung said:

“The mass line is the fundamental principle of our Party’s activities based on the Juche idea that the working masses are the masters of everything and decide everything.”

I mentioned above that in order to establish the leadership of the leader it is necessary to ensure the leader’s position and role above all and then the masses’ position and role. The mass line is the problem of ensuring the masses’ position and role. Carrying out the revolutionary mass line means thoroughly defending the interests of the masses on the one hand and, on the other, pushing the revolution and construction in reliance upon the energy and wisdom of the masses.

What is important in carrying out the mass line is to go amidst the popular masses and listen to their opinions. Only by going among the popular masses is it possible to know their wishes, thoroughly protect their interests and enlist their energy and wisdom. A working-class party is fully responsible for the life of the popular masses. Therefore, its functionaries go among the masses and find easy solutions for all problems by enlisting their energy and wisdom.

Another important thing in mustering the energy and wisdom of the masses is to solve every problem by waging a mass movement. Whenever the Workers’ Party of Korea came up against difficulties in the revolution and construction it overcame them by launching a mass movement. It organized the let-a-machine-tool-beget-machine-tools movement, the struggles for rural irrigation, for postwar rehabilitation and construction, and for the development of science and technology and the development of literature and art, and

the Three-Revolution Red Flag Movement, etc. Now the three-revolution team movement is forcefully waged by leading the three revolutions for transforming the whole of society after the Juche idea. In this way the energy and wisdom of masses are always enlisted mainly through a mass movement.

4) REVOLUTIONARY METHOD OF WORK AND POPULAR STYLE OF WORK

The method and style of work of the functionaries pose themselves as an important problem in guiding the revolution and construction. It is because the Party's leadership, that is, the Party's line and policies are put into effect through the method and style of work of the leading workers. When the method and style of work are wrong, the Party's line and policies cannot be carried out successfully even if they are mapped out correctly and the ways for their implementation indicated clearly. In particular, the method and style of work carry greater weight in case of a ruling party.

President Kim Il Sung said:

“In its method and style of work, a ruling party should always guard against the tendency to abuse party authority and practise bureaucratism. After a party has come into power, the danger of putting on airs and violating the mass line increases among some functionaries who are not firmly armed with the Marxist-Leninist world outlook. That is why the party should constantly improve its method and style of work in order to

implement the mass line and ensure proper leadership for the revolution and construction.”

The abuse of party authority and bureaucratism are quite alien to the essential requirements of the party which represents the interests of the popular masses. Recalling the days of the anti-Japanese armed struggle, President Kim Il Sung said that in those days the misuse of party authority or practice of bureaucratism had never occurred and come into question since the ranks of the guerrillas could not be maintained even a day without relying on their voluntary unity and the awakening of the popular masses and that after the party had come into power, however, there was a strong possibility for cadres and functionaries to abuse party or state authority or fall into bureaucratism.

The Juche method of work was originated by President Kim Il Sung at the time of the anti-Japanese revolutionary struggle and then developed in depth by him in the period of the socialist revolution. It is called the anti-Japanese guerrilla method of work derived from its historic roots or the Chongsan-ri method named after the place of its creation. The contents of the Juche method of work are codified in the Chongsan-ri method.

On the essence of the Chongsan-ri method, President Kim Il Sung said:

“The essence of the Chongsan-ri method is that the higher body helps the lower, and the superior assists those under him and always goes down to the work places in order to have a good grasp of actual conditions and find correct solutions to problems, gives priority to political work, work with people in all undertakings and enlists the conscious enthusiasm and initiative of the masses so as to ensure the fulfilment of revolutionary tasks.”

The basic requirements of the Juche method of work, that is, the Chongsan-ri method, are:

First, the higher body helps the lower and the superior assists those under him;

Secondly, to go down to the work places in order to grasp actual conditions;

Thirdly, to give priority to political work in all undertakings;

Fourthly, to combine general guidance with specific guidance;

Fifthly, to grasp the main link in the chain and concentrate efforts on it.

The method of leadership here is a method whereby the leader and the party lead the revolution as a whole, and the method of work is a method whereby the functionaries led by the leader guide their respective units. Both are common in that they are work with people.

Next, the Juche style of work is the spiritual and moral qualities to be acquired by the leading workers in their work with the masses.

On the significance of the style of work, President Kim Il Sung said:

“...functionaries should be humane, modest and simple while being opulent in Party spirit. A man of such lofty character alone can do work with people well.”

The object of the method of work is people. People are the living object with thought and sentiments. Ideological consciousness, cultural attainments, tastes and emotions differ from person to person. So, it won't do to approach them like machines, equipment or nature. Therefore, only a proper style of work makes it possible to win support and trust from the masses and unite them.

Let me refer to a few aspects of the Juche popular style of work.

The first aspect is to have lofty humanity.

President Kim Il Sung said:

“Leading workers should love the people. Only then, can they receive respect from them. Hard-hearted and inhumane officials can neither enjoy the real love of the people nor mix with them.”

Humanity is a quality of trusting, valuing and loving people and of looking after them carefully. Lofty humanity is a quality inherent in revolutionaries fighting for the freedom and liberation of the people. In particular, it is indispensable for leading workers to have the party spirit and the working class spirit of devoting themselves to freeing people from all manners of subjugation with a view to providing them with an independent and creative life, an ardent love for the popular masses, and uncompromising fighting spirit and hatred against the enemy who overrides independence and human rights.

The second aspect is to be modest, simple and courteous in one's behaviour.

President Kim Il Sung said:

“While possessing a strong Party spirit, Party workers should be humane and highly cultured, modest, simple and courteous in their behaviour.”

To be modest means to be simple, be alien to self-admiration and haughtiness, respect the masses and learn from them with an open mind. To be simple means to rid oneself of luxury, indolence, formalities and affectation, live among the masses and learn from them. Leading workers are faithful servants of the people. To be modest and simple they should be kind and fair to people and not be fussy while being

strict with them, mix with the masses well while adhering to the principles, and be lenient to them while waging an uncompromising struggle against negative aspects. Besides, they should also be courteous. Only when they voluntarily observe the lofty morality and manners of the popular masses and are courteous to them, will the masses follow them and open their heart to them.

The third aspect is to have high cultural attainments.

President Kim Il Sung said:

“People must work well and, at the same time, have a high level of cultural attainments. They should have a sense of humour and be kind-hearted. Our officials must have a wealth of humanity and a high level of cultural attainments, along with a keen Party spirit.”

The popular masses are the most resourceful beings in the world and the creators and owners of revolutionary culture. Therefore, leading workers arousing the masses to action ought to possess high cultural attainments. Only then, can they give able and reasonable guidance suitable for their thoughts and sentiments. Men on a high cultural level can get the masses on the move and inspire them even in a few words. Uncultured and unfeeling men can neither understand the sentiment and emotion of the masses nor mix with them. That is why leading workers should be warm-hearted and highly cultured, and know how to make the people laugh and delight. In short, they must be ready to join the masses when they sing and dance.

The fourth aspect is to set a practical example by one's own deeds.

President Kim Il Sung said:

“What is of particular importance in the work style of the leading workers is to set examples by their own deeds.

“Cadres have all come from among the workers and peasants and are striving for their interests. Therefore, the Party chairman, director and other management workers of a factory should go among workers and take the lead in solving knotty problems, working with them.”

To set practical example means to show others his exemplary deeds in all work. Leading workers are standard-bearers guiding the masses and their deeds become a mirror for the masses. As a man sees himself in a mirror, so the popular masses reflect on themselves comparing their deeds with those of leading workers. The deeds of leading workers help the masses know what they have to do and how to do and set about their tasks with confidence. If leading workers limit themselves to tagging along behind the masses instead of setting examples to them, they will be murmured at among the masses far from receiving trust and respect from them and finally be disqualified for their posts. Simply dictating to the masses without one's own practical example is a style of work peculiar to the reactionary ruling classes. In particular, in the face of difficulties and dangers leading workers are possibly puzzled and the masses look to them examining how they comport themselves. If leading workers, namely, the commanding staff, blench, the masses will follow suit in despair. Therefore, in Korea, leading workers wheel and deal whenever a difficulty arises. When they go ahead, full of confidence, the popular masses, too, follow them in fine feather.

Such is an outline of the popular style of work elucidated by the Juche idea. We have considered in detail the essence, requirements and principles of leadership method and the method and style of work in the Juche popular method of leadership, that is, the revolutionary leadership method which has been clarified and systematized for the first time in the

history of human thought. Though my explanation is not satisfactory, I think many problems instructive to our everyday work have been dealt with.

**KOREAN PEOPLE'S SPIRITUAL
BIRTHPLACE — MANGYONGDAE,
PRESIDENT KIM IL SUNG'S
NATIVE HOME**

Ohiro Tadashi

The fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea visited Mangyongdae, guided by Chairman of the Korean Society for Cultural Relations with Foreign Countries, on July 28, 1979, the day after its arrival in Korea, before making up itinerary.

Mangyongdae is 12 kilometres southwest of Pyongyang, the capital. Drive some 15 minutes on an expressway running along the Taedong-gang River from Pyongyang and turn to the right at a bend, and you will reach Mangyongdae. President Kim Il Sung was born into a poor peasant family, who had led a revolutionary life, though in poverty, from generation to generation, and spent his childhood there. The Korean people call this cradle of the Korean revolution their spiritual native place. I listened carefully to the account of its reason and thought to myself.

Shown by the responsible worker of the Mangyongdae Revolutionary Site and a guide who welcomed us warmly, we looked round President Kim Il Sung's native home, a straw-thatched house, which was preserved as it had been, then

climbed the Mangyong Hill where the President would receive patriotic education from his father, enjoying the scenery of the fatherland, and inspected the Mangyongdae Revolutionary Museum showing the history of struggle of the President's family who had fought devotedly for the Korean revolution.

**THE STRAW-THATCHED HOUSE
AT MANGYONGDAE IS MORE VALUABLE
THAN ANY PALACE**

Mangyongdae is a scenic spot which boasts of its beautiful mountains and clear water. In olden times, therefore, landlords in Pyongyang chose it a place for keeping the graves of their forefathers. The President's great-grandfather had moved his family to Mangyongdae over 100 years ago because of the hard living and acquired a cottage as a grave-keeper for a landlord. He eked out a scanty living as a sharecropper. Ever since his family had lived in this humble low-roofed straw-thatched house, where President Kim Il Sung was born on April 15, 1912. The President's native home comprises living quarters, a barn and a cowshed. Though the straw-covered eaves hang low under a long spell of severe wind and snow it is now preserved in its original state at the foot of the Mangyong Hill.

The living quarters consist of three rooms and a kitchen. The rooms keep old-fashioned chests of drawers, a brazier, a pipe, an ash tray, a walking stick, a low desk, an inkstone and a bookshelf; the kitchen preserves some vessels. On display in

the barn standing in front of the living house are a plough, a sickle, a hoe, a *chige* ("A" frame for carrying loads), a fodder-cutter and a straw-mat which the President's grandfather used, and beside them are a loom, a spinning wheel, a noodlemaker, jars and so on. The bottom of the jars looked almost white although their original colours had been black, because they had been cracked and mended so many times.

A loft standing beside the barn was used for keeping things, working or resting. These buildings, furniture and farm implements are all that belonged to this family throughout three generations. They tell a most eloquent story of its difficult life. Three jars lying in the yard drew our particular attention. One was a misshapen jar. The President's great-grandmother, because of the hard living, had bought it at a cheap price which no other people wanted to. Explaining her feelings of the time to the President's mother she said:

"Of course, I saw many better jars, but I didn't have the money to even consider their asking prices. And so I bought this crooked monster. Others laughed, but I could weep with bitterness."

The President's uncle recalled as follows:

"Our family tilled the land but had nothing to eat but gruel. I remember a time when I was very small. When guests would come to our hut my grandmother began worrying whether there would be enough food for them."

In spite of such a hard life and the heavy oppression by the Japanese police and gendarmerie the President's grandparents wished that the ardent desire of their sons and daughter-in-law who were devoting their lives to the liberation of the fatherland and the burning desire of their grandson who was crushing the aggressors in the forests of Mt. Paekdu-san would surely be realized to bring the dawn of rebirth to the

fatherland. That ardent aspiration which the revolutionary family had carried forward generation after generation came true at last.

President Kim Il Sung, firmly determined not to return home until Korea became independent, left Mangyongdae and set out on the road to revolution at the age of 13. He liberated Korea as he had pledged and returned home after 20 years of absence. When he visited his old home, the *ondol*-heated room was under repair. So his 74-year-old grandfather wanted to have him in a neighbour's house, saying: "Though you are my grandson, I can't let you, the leader of a country, stay at such a house as this."

"Grandfather, I will sleep at this room.... Why can't I sleep here as I would sleep on tree leaves in mountains for 15 years?..." Thus saying, the President personally spread the straw-mat made by his grandfather and spent that night there. It is also said that the grandfather had been engaged in farming together with his wife at this house till the last, saying that "though my grandson is the leader of the country, I am a farmer."

Indeed, feeling to his bones the agony of the people who were writhing under the occupation of Korea by the Japanese imperialists, the President vigorously waged an arduous revolutionary struggle to liberate the country and the people. It is no exaggeration to say that Korea's shining prosperity of today came just from this straw-thatched house. That is why to the Korean people this native house is more valuable, noble and beautiful than any gorgeous palace, and has become their spiritual birthplace.

While listening to the story about the house we were filled with great admiration for the revolutionary family who had cherished burning patriotism from generation to generation,



Members of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea visit Mangyongdae where the great leader Comrade Kim Il Sung was born and spent his childhood, nourishing a high ambition for revolution

a lump coming into our throats. After inspecting the native home, our delegation had a photograph taken before it as a souvenir.

AN OATH OF NATIONAL LIBERATION TAKEN ON THE MANGYONG HILL

Behind the native house there is a low wooded hill where cicadas were singing merrily as if welcoming us. From the

Mangyongdae Pavilion standing atop the hill we could enjoy a panoramic view of landscape. The Taedong-gang River is seen meandering below and an expressway extending along it. Up the river there is Pyongyang City and modern factories come in sight downstream and, far beyond, the city of Nampo is visible standing at the mouth of the river which flows into the West Sea. The modernly-built Mangyongdae Revolutionary School is seen through the branches of trees. I was told that the name of Mangyong Hill (All-Seeing Hill) was given to the hill because it commands the bird's-eye view of the exquisite landscape.

Here, enjoying the beautiful scenery, President Kim Il Sung would be imbued with patriotism by his father who implanted in his mind the idea of *Chiwon* (Aim High!) for the liberation of the fatherland; he would hear the bitter wails of the nation who had been deprived of their fatherland and recall his great-grandfather who had bravely fought to crush the American aggressors.

President Kim Il Sung spent his childhood full of dreams at Mangyongdae where he drew on even a rock or a tree in his study and enjoyed every place in his playing. To the President Mangyongdae was literally the symbol of the fatherland. So, in the days of the anti-Japanese armed struggle he often spoke of Mangyongdae to the guerrillas and passionately said about the bright future of Korea to be liberated. Longing for dear Mangyongdae with a boundless love for the country President Kim Il Sung launched a heroic anti-Japanese armed struggle for the freedom and liberation of the Korean people in a foreign land and displayed an indomitable fighting spirit. It was precisely at the Mangyong Hill that he had nurtured such a spirit. Thus he brilliantly realized the great wishes of his parents.

THE MANGYONGDAE REVOLUTIONARY MUSEUM TELLING ABOUT THE PROSPERING REVOLUTIONARY FAMILY

In celebration of the 58th birthday of President Kim Il Sung in 1970 the Mangyongdae Revolutionary Museum was set up near his native home. Located at the breast of a hillock the museum is a one-storey building with six rooms. Here the Korean people learn the tradition, exploits and virtues of the revolutionary family who devoted themselves to the liberation of the fatherland.

In the first room stand big plaster statues of the President and his father. They portray the figure of the President standing beside his seated father who gives him patriotic instruction that the country's independence must be won without fail through generations. On display in the next room is the relief model of Mangyongdae where the President spent his childhood.

In this and other rooms we were told methodically about the history of the President's family. To begin with, we were told about the history of the patriotic struggle of Kim Ung U, his great-grandfather, who had burned the US pirate ship *General Sherman* which had invaded Korea along the Taedong-gang River in 1866.

Kim Bo Hyon, grandfather of the President, sent out his sons and grandsons on the road of revolution to fight the enemy and engaged himself in farming until he died at the age of 84 in 1955. His grandmother is Li Bo Ik. When the

Japanese imperialists' agents took her out to the northern areas of Korea and Manchuria by force for 16 months in an attempt to make President Kim Il Sung submit to the enemy, the grandmother fought staunchly, scolding them: "You are dogs selling the country and people to the enemies, blinded by the lust for money." After liberation she, along with Kim Bo Hyon, worked diligently at Mangyongdae and breathed her last at the age of 83 in 1959.

Kim Hyong Jik, father of the President, was an educator, a revolutionary fighter who dedicated his whole life to the struggle for the independence of Korea and the freedom and liberation of the people, a leader of the national-liberation movement who organized the Korean National Association, an anti-Japanese underground organization, and a pioneer in turning the nationalist movement into a communist movement. He also formulated the idea of *Chiwon* (Aim High!) which carried the far-sighted ambition of national liberation, wrote many poems and exerted great efforts to class education.

He wrote this poem:

*Comrade, do you know
The green pine standing on Namsan Hill?
The rigors of snow and frost
Make strike
But life returns
When spring comes round
With warm sunshine.*

His another poem reads:

*You fellow countrymen without a land,
Like dust on the sea,*

*You drift and wander,
Do not weep over your lost land,
The day is not far off,
When we win our fatherland back.*

However, seriously affected by the severe torture inflicted on him by the Japanese police, his illness grew worse and he passed away, so pitifully young, at the age of 32 in 1926 in a foreign land.

On his death bed he said his last words:

“I am leaving this world with my dream unfulfilled. But I believe in you. Do not forget for a single moment that you are the sons of your country and your people. Your bones may turn into powder, your bodies may be torn to shreds, but the country must be regained.”

Kang Ban Sok, mother of the President, was the wife of a revolutionary, the mother of Korea who gave birth to the President and brought him up and a pioneer who personally organized the Anti-Japanese Women’s Association to fight for the independence of Korea. Once the President, having learned that his mother was critically ill, visited his home. But the mother sternly admonished her son, saying: “If a man who is out to restore his lost country worries about his home, how can he achieve great things?...”

This was her last meeting with her son. She went through all hardships of life, and she died of a serious illness at the age of 40, in 1932.

On her death bed, she told a woman living next door:

“When my son Song Ju (the name of the Marshal in his early years) comes after my death, please receive him as I would. Don’t let him move my grave as long as Korea is

occupied by the Japanese imperialists and has not won independence. But... I'm sure Song Ju won't stop halfway....

“When the fatherland is independent, you sister, please go and see Mangyongdae near Pyongyang. It's really a nice place....”

It was under the care of such great parents with a lofty aspiration for national liberation, a love for the native place, a boundless love for their son and a burning hatred towards the aggressors that such a great man as the President grew up. Behind it also lay the traditions of the family which had kept a strong sense of probity, honour and integrity and educated children in the spirit of patriotism through generations.

The Revolutionary Museum also puts on display the mementoes of Kim Hyong Gwon, the President's uncle, Kim Chol Ju, his younger brother, and other family members who had devoted their lives to the revolutionary struggle.

I heard with deep admiration the stories about President Kim Il Sung's childhood in which he had grown under his parents' education after his birth on April 15, 1912, about his boyhood and youthhood in which he had fought for the independence and liberation of Korea and finally won victory, traversing the course of hardships and glory, and about his great virtues with which he has devoted his all to the construction of a new society since the country's liberation, always thinking of state affairs before anything else.

One day in early October 1945, twenty years after his departure from Mangyongdae, he went straight on to the Kangson Steel Plant, passing by his native place Mangyongdae where there were his grandparents whom he had never forgotten even for a moment. Now a monument is erected at a fork in the road leading to Mangyongdae, with the following words engraved on it.

ON THE WAY TO KANGSON

During marches of thousands of miles through
snowstorms
Or around the campfire during long, long nights in
dense forests,
General Kim Il Sung, the hero of the nation,
Who rose as the sun over this land which had been
shrouded in darkness
To shed rays of freedom everywhere,
Always remembered his fatherland,
And longed for his beautiful native village of
Mangyongdae.

The fork in the road!
This is a road that will go down in history.
General Kim Il Sung, peerless patriot,
Who fought fierce bloody battles for 15 years, with
the lofty aim of restoring the country,
Stopped his car here and got out on the day.
He was going to Kangson to see the workers there,
Visualizing the new future of the country.

“Mangyongdae is over there.... It’s a nice place....
This is my native land I gaze on now after 20 years!
If you go there, you will meet my old grandparents.
Please give them my best wishes,
And tell them that now the country is liberated,
I’ll soon return home....”

This is where he set out on his journey,
Firm in his resolve not to come back to this land
Until Korea was independent.
Now he has returned in triumph,
Bringing the spring of liberation.
But his lofty thoughts were more on the revolution
than on his home village!
And he was more concerned about the people!

The General founded our Party, the general staff of
the Korean revolution,
And gave his first public address to the people after
his return.
It was not until then that he visited Mangyongdae,
Which he had so longed to see.

His lofty spirit
And warm heart
Will live for ever in our memory,
And go down through the generations!

President Kim Il Sung founded the Workers' Party of Korea on October 10, 1945 and offered his first greetings of triumphal return to the citizens of Pyongyang on October 14, 1945. It was not until that evening that he visited Mangyongdae where his grandparents were waiting for him and enjoyed a happy reunion with them. A newspaper reported the scene of the day under the caption, "A Flowering Revolutionary Family".

After looking round Mangyongdae we planted a juniper as a token of our visit with a feeling of humble respect,

wishing a long life and good health for President Kim Il Sung who is leading the Korean and world revolution.

FOR THE FREEDOM AND LIBERATION OF THE KOREAN PEOPLE

Kiyohara Masao

1. FOREWORD

The credit for the brilliant successes registered today in the Democratic People's Republic of Korea goes entirely to President Kim Il Sung. After the country's liberation on August 15, 1945, General Kim Il Sung was elected Chairman of the Central Committee of the Workers' Party of Korea (now General Secretary of the CC of the WPK—*Tr.*) and Chairman of the People's Committee of North Korea. With the founding of the Democratic People's Republic of Korea he was elected Premier of the Cabinet (now President of the DPRK—*Tr.*). Ever since he has built such a fine state as we see today, undergoing hosts of trials and tribulations including the Fatherland Liberation War over a period of more than 30 years.

He was thus highly respected by the Korean people as their leader, for he had waged the anti-Japanese armed struggle for the liberation of the Korean people and national liberation in northeast China and the border areas of Korea in the days of Japanese imperialist rule, giving great hope and

courage to the workers and peasants in the homeland and winning their reverence as the saviour of the people.

True, General Kim Il Sung is a great hero who brought light and freedom to the fatherland which had been turned into a hell for 36 years.

2. KOREA UNDER THE RULE OF JAPANESE IMPERIALISM

The 36-year long Japanese imperialist rule over Korea was the source of giving rise to the anti-Japanese armed struggle. Here let me give an outline of the Japanese imperialists' rule over Korea.

1) POLITICAL AND ECONOMIC RULE

Japan's aim of ruling Korea was clearly revealed in the fact that all of the nine successive governors-general including Terauchi, the first, were men of the military clique.

Owing to military rule enforced by Terauchi the political organizations had been dissolved, political and oratorical meetings and the sale of some newspapers prohibited, with the result that the Korean people had been even deprived of the freedom of speech, far from participating in politics. Thus, they had no political freedom until the time of liberation.

The same was true of the economic situation. Korea's economy was not developed for Korea but it was made full

steam into a colonial economy for the interests of Japan.

In the 1920's the "plan for increased production of rice" was pushed forward, which was also a policy for solving the food problem of Japan. As rice production increased, more rice was shipped out to Japan, while more Japanese goods flew into Korea, surpassing the total amount of goods imported from other countries.

After the "Manchurian Incident" occurred in 1931 the Japanese imperialists changed their agriculture-first policy into a mining-and-industry-first policy. It aimed, first of all, to introduce Japan's capital into Korea where the factory law was not yet in force to profit much from the cheap child labour. Next, it was aimed at making Korea a logistic base for their aggression on the continent.

Besides, the railways in Korea were built for the same purpose. During the Russo-Japanese War the Japanese imperialists hurriedly completed at the point of bayonet the construction of the railways between Seoul and Pusan and between Seoul and Sinuiju which had already been under way, and built the Hamgyong railway, an artery linking up the newly opened ports of Rajin, Unggi and Chongjin, and Hungnam and other developing industrial districts on the east coast. All these railways were closely related with Japan's advance into the continent.

With the outbreak of World War II the Japanese imperialists further strengthened their rule and plunder of the Korean people. They plundered the Koreans of even their provisions to cope with the food shortage of Japan, dragged by force numerous Korean workers to Japan, Manchuria, China and the South Sea Islands under the Personal Service Drafting Law and eventually drafted Korean young men for their aggressive war.

2) THE POLICY OF OBLITERATING THE KOREAN NATION

In order to obliterate the Koreans as a nation, the Japanese imperialists followed the policy of turning Koreans into Japanese subjects clamouring about the “oneness of Japan and Korea”.

Minami Jiro who was appointed Governor-General in 1936 enforced the policy of changing the names of Koreans in a Japanese way. It was designed to change in a day their names and caused great indignation on the part of the Korean people.

The use of the Korean language was banned at all schools; while from first-year class of primary school lessons were given in Japanese. The Koreans were prohibited from publishing vernacular newspapers, and even an academic study of Korean language became an object of suppression.

3) THE KOREAN PEOPLE DEPRIVED OF THEIR COUNTRY

While extending their overseas aggression, the Japanese imperialists strengthened their rule over the Korean people in all fields of politics, the economy and culture. The Koreans were paid far less than the Japanese and impoverished to the

nth. The Japanese imperialists suppressed the resistant people, arresting and imprisoning them at random.

Unable to endure the cruel rule of the Japanese imperialists, many Koreans went in packs to Jiandao, China in search of living. In 1934 Governor-General Ugaki Kazushige expelled the fire-field tillers in the name of the “development of the northern part of Korea”. As a result, they, too, had to emigrate to Jiandao. The number of emigrants which stood at 110,000 in 1910 swelled year after year up to around 930,000 in 1937.

The Jiandao district where they had moved was by no means a place good to live in. They eked out a scanty living, tilling mountain plots. Moreover, they were subjected to the constant persecution by the Chinese government authorities and had to suffer as ever the sorrow of a ruined nation.

Under these circumstances they, longing for their faraway fatherland, wished it to be liberated at the earliest possible date. They were impatient for appearance of a great leader who would deliver the destiny of the Korean people and free them from oppression.

3. THE ANTI-JAPANESE ARMED STRUGGLE

1) THE GENERAL'S BOYHOOD

General Kim Il Sung was born into a poor peasant family at Mangyongdae on April 15, 1912, as the eldest son of

Kim Hyong Jik, an ardent anti-Japanese fighter, and Kang Ban Sok. At the time Japan had started her harsh colonial rule on a full scale, following the conclusion of the “Korea-Japan Annexation Treaty” (in August 1910). Born at the time when Korea was going through a tragic age of national suffering, the General was educated in patriotism from his parents and grandparents from his early years. When the General was five years old, his father was arrested in connection with the “Korean National Association incident”, so the family members had to live separately. In this tragic situation the young General’s heart burned with a hatred towards the Japs.

When he was seven, the March 1 Popular Uprising broke out. Watching the masses advancing straight on Pyongyang Castle with farm implements in their hands, the young General was strongly impressed.

Afterwards, he, following his parents, crossed the Amnok-gang River, into China and entered a school there. But, determined that he must study at home to know about his own country, the 11-year-old General left alone Badaogou in March 1923 and reached the home of his grandparents at Mangyongdae, 13 days after he set out on the journey. Later, having heard that his father had been arrested by the Japanese police, he again left Mangyongdae for Badaogou.

His father’s illness took a turn for the worse as he had continued his revolutionary activities without taking care of himself, and passed away in an alien land on June 5, 1926, with his ambition unfulfilled.

The General graduated from the Fusong First Primary School (in the early spring of 1926—*Tr.*). In order to accomplish his father’s will, he organized the Down-with-Imperialism Union in 1926 by rallying progressive youth and students

sympathizing with the communist movement and started his activity for the liberation and independence of Korea. In 1927 he reorganized the DIU into the Anti-Imperialist Youth League and spread anti-Japanese patriotic thought among the broad sections of youth and students and peasants.

In 1928 the General organized many struggles including a struggle against the Jilin-Hoeryong railway project of the Japanese imperialists who were hastening the invasion of Manchuria, and always stood in the van of these struggles.

While carrying on dynamic revolutionary activities the General was arrested by the Kuomintang police, and confined in Jilin Prison in the autumn of 1929.

Behind the bars the General thought that the only way for the stateless Koreans to extricate themselves from national humiliation and disgrace was to liberate the country from Japanese imperialist rule. To this end, he was more firmly determined to fight Japanese imperialism at the risk of his life.

2) THE FOUNDING OF ANTI-JAPANESE GUERRILLA ARMY

During his prison life the General elaborated a plan for the anti-Japanese armed struggle. In those days an economic panic was sweeping the capitalist world with devastating force. To get rid of the destructive grip of the economic crisis, the fascist countries such as Germany, Italy and Japan were stepping up their preparations for aggressive wars aimed at redividing colonies. Japan, intent on aggression in the Asian continent, increased pillage in Korea, and at the same time,

cracked down on the revolutionary forces and arrested and jailed a great number of revolutionaries at random.

In order to bring regeneration, freedom and liberation to the Korean people, there was no alternative but to fight.

When the “Manchurian Incident” erupted in 1931, the General called a meeting of Party and Young Communist League cadres at Mingyuegou, Yanji County and stressed the need to organize and wage immediately an armed struggle against Japanese imperialism.

He proposed waging armed struggle with guerrilla warfare as the main form and for its implementation the specific ways such as: (1) organizing the Anti-Japanese People’s Guerrilla Army; (2) establishing a guerrilla base; (3) laying the mass foundation for the armed struggle; (4) forming the anti-Japanese united front of the Korean and Chinese peoples; (5) strengthening the work of the party organizations and Young Communist League.

The General founded the Anti-Japanese Guerrilla Army in 1932 when he was 20.

It was based on the Juche idea, the profound idea authored by the General, that the masters of the Korean revolution are the Korean people themselves and only the Korean people can carry out the Korean revolution.

Though the Guerrilla Army was founded, it faced a great deal of ordeals and difficulties because it had no territory and political power to rely on, nor it enjoyed support from a regular army and state rear. It had to fight against not only the Japanese army but also the reactionary Kuomintang warlords and the Japanese imperialists’ agents.

However, the guerrillas, firmly united around the General, successfully overcame all difficulties and expanded the armed struggle.

3) ESTABLISHMENT OF GUERRILLA BASES

For the guerrillas devoid of territory and political power and aid from outside it was imperative to establish guerrilla bases. They were military and political bases on which the guerrilla army relied at all times, and operational bases for all its activities. Therefore, the establishment of guerrilla bases was indispensable for the development of the anti-Japanese armed struggle and the victory of the Korean revolution. Without bases which served as the rear to ensure military training and rest and solve food, clothing and other logistic problems and as the centre from which to organize military action, there was no way of continuing the protracted and arduous anti-Japanese armed struggle.

On the basis of a scientific analysis of various conditions the General was convinced that the border areas of Korea and China—the areas around Mt. Paekdu-san, flanked by the Tuman-gang and Amnok-gang Rivers, and the mountainous areas and farming zones in Jiandao—could serve fairly as the guerrilla base. Those areas were covered with forests, steep mountains and deep valleys and so provided favourable geographical conditions to defend them from the enemy's attack. And more than 80 per cent of the local population was composed of Koreans who were victims of the Japanese colonial policy, and 90 per cent of these Koreans were either poor peasants or hired hands. Most of them worked the land deep in the mountains which were out of the reach of the Japanese imperialists' rule. And not a few of them had joined

the anti-Japanese movement in the past, and under the leadership of the General many young men were growing to become communists of a new generation.

The General set up guerrilla bases-liberated areas in these regions and developed the anti-Japanese armed struggle. These guerrilla bases played a great role in expanding the guerrilla struggle.

Afterwards, in keeping with the development of the armed struggle and its strategic stages, the General skillfully led the struggle, moving the bases or changing their forms.

4) THE FOUNDING OF THE ASSOCIATION FOR THE RESTORATION OF THE FATHERLAND

An important problem in carrying out the Korean revolution was to enlist the masses of the people in this struggle.

At the Donggang Meeting held in 1936 the General proposed to set up the Association for the Restoration of the Fatherland in order to form an anti-Japanese national united front organization and develop the united front movement more extensively.

In this way, the ARF was established on May 5, 1936 as an anti-Japanese national united front organization, the first unique mass organization in Korea. General Kim Il Sung was elected as Chairman of the ARF and the Inaugural Declaration announced to the whole world. It reads in part:

“Our nation is, indeed, in an unheard-of wretched plight. Which road should our people take now, deprived of their homeland and weighed down with a terrible misfortune? For our

nation there is no alternative but to fight against the Japanese imperialist marauders. This is the only way to usher in the dawn of national liberation.

“That explains why tens of thousands of Korean youths burning with love for their country joined the Korean People’s Revolutionary Army and are fighting bravely against the Japanese imperialists with arms in hand. Now, in all parts of the country the struggles of workers, peasants, youth and students against Japanese imperialist colonial rule are taking place one after another.

“In the past, too, the ardent patriotism of our nation was displayed fully. A great many people took part in the Righteous Volunteers’ Army Movement and fought bloody battles for several years against Japanese imperialism’s occupation of Korea, and at the time of the March First Movement the whole nation rose in an anti-Japanese uprising in every nook and corner of the land. As a result, the spirit of our nation, ingenious and valorous, was demonstrated to the whole world. This fact proves that the Korean nation with its earnest desire for independence and sovereignty and a passionate fighting spirit will certainly accomplish the cause of national liberation.”

As seen above, the Inaugural Declaration bears the ardent spirit to attain the independence and liberation of the country.

And the Ten-Point Programme of the ARF was made public, which, based on a Marxist-Leninist analysis of the socio-economic situation and class relations of Korea, clearly defined the character, tasks, motive force, objects of struggle and strategic and tactical principles of the Korean revolution. The Programme is as follows:

“1. To mobilize the entire Korean nation and realize a broad-based anti-Japanese united front in order to overthrow

the piratical Japanese imperialist rule and establish a genuine people's government in Korea;

“2. To defeat Japan and overthrow its puppet state ‘Manchukuo’ by the Koreans resident in Manchuria through a close alliance between the Korean and Chinese peoples, and to effect full autonomy for the Korean people residing in Chinese territory;

“3. To disarm the Japanese armed forces, gendarmes, police and their agents and organize a revolutionary army truly fighting for the independence of Korea;

“4. To confiscate all enterprises, railways, banks, shipping, farms and irrigation systems owned by Japan and Japanese and all property and estates owned by pro-Japanese traitors, so as to raise funds for the independence movement and use part of these funds for the relief of the poor;

“5. To cancel all loans made to people by Japan and its agents and abolish all taxes and monopoly systems; to improve the living conditions of the masses and promote the smooth development of national industries, agriculture and commerce;

“6. To win the freedom of speech, the press, assembly and association, oppose terrorist rule and the fostering of feudal ideas by the Japanese imperialists, and to release all political prisoners;

“7. To abolish the caste system which divides the *ryangban* (nobles) and the common people, and other inequalities; to ensure equality based on humanity irrespective of sex, nationality or religion; to improve the social position of women and respect their personalities;

“8. To abolish slave labour and slavish education; to oppose forced military service and military training of young people; to educate people in our national language, and to enforce free compulsory education;

“9. To enforce an eight-hour day, improve working conditions and raise wages; to formulate labour laws; to enforce state insurance laws for the workers, and to extend state relief to the unemployed;

“10. To form a close alliance with nations and states which treat the Koreans as equals and to maintain comradely relations of friendship with states and nations which express goodwill and maintain neutrality towards our national-liberation movement.”

The Programme clearly defines the political and socio-economic tasks and, to fulfil those basic tasks of the revolution, points out the need to expand and develop the anti-Japanese national united front and organize a revolutionary army.

In Korea there had been many anti-Japanese and independence movements in the past, but they could not be unified into a big movement to bring about an ultimate victory.

However, the formation of the ARF expanded and strengthened the anti-Japanese armed struggle and the mass basis for the founding of a Marxist-Leninist Party, and a wide variety of anti-Japanese struggles involving the masses of people in all walks of life were blended into a major stream. So the general revolutionary struggle of the Korean people advanced rapidly.

The great ideas incorporated in the Ten-Point Programme of the ARF bore brilliant fruit after the liberation in the northern half of the Republic. The people in the northern half who, taking power into their hands, have accomplished the tasks laid down in the Programme, are now enjoying genuine happiness in all domains of socio-political life, building a still more shining paradise of socialism on earth as masters of their own country.

5) BEACON ON MT. PAEKDU-SAN

(1) BATTLE OF ATTACK ON FUSONG COUNTY SEAT

After the Donggang Meeting (held in May 1936—*Tr.*), the General developed the struggle to create guerrilla bases (which had barracks, communications, rest place for forward units, arms repair shop, sewing shop, hospital, printing shop, liaison post, etc.) in broad areas abutting on the northern part of Korea. Alarmed at the news, the enemy called in reinforcements to strengthen their positions, while hell-bent on suppressing the people and stepping up “punitive” operations against the Korean People’s Revolutionary Army. In the battles fought between May and June the Japanese troops were thrown into great confusion by the noble tactics, speedy mobile operations and surprise attacks of the KPRA.

Fusong, the county seat of Fusong County, was an important strategic point of the Japanese army. The enemy had garrisons of the Kwantung Army and the puppet Manchukuo Army, the police headquarters, and a guerrilla-searching party there.

The General planned to launch joint operations with such Chinese nationalist anti-Japanese units as those led by Wan Shun, Zhan Shan-hao and Wen Ming-jun which had been active in these areas.

The General commanded a combined unit of 1,800 men. On the night of August 16 some units made a surprise attack, to begin with, on Songshuzhen at some distance southward

from the county seat and annihilated the enemies. The units launched the attack on the county seat all at once before dawn on the following August 17. That moment the anti-Japanese units attacking from the east and north beat a retreat. As a result, most of the enemy forces were concentrated in Hsiaonanmen where the fiercest battle took place. Grasping the progress of battle, the General employed the tactics of alluring the Japanese troops into a place advantageous to the KPRA units to smash them by a concentrated fire and hand-to-hand battle.

The Japanese troops, severely punished, lost no time in asking for reinforcements from the Kwantung Army Headquarters, but the battle ended in a great victory for the KPRA.

As a result of this victory, favourable military and political conditions were created for establishing the Paekdusan base, the united front with the Chinese nationalist anti-Japanese units strengthened and local organizations of the ARF formed in different parts of Fusong County.

(2) THE BATTLE OF POCHONBO

The Japanese imperialists were carrying on indescribably cruel plundering and suppression in Korea, a rear base to rule the whole of Asia. They were even scheming to obliterate the national culture of Korea, clamouring about “Japan and Korea are one” or “The Japanese and the Koreans are of the same ancestry.” The Korean people, deprived of all things they cherished, were literally standing at the crossroads of life and death. They looked up to the armed units of General Kim Il Sung as the only ray of hope.

It was then that the General made up his mind to lead his units personally into the homeland to defeat the enemy, hoist the banner of national liberation over the heads of the Korean people suffering under the tyranny of Japanese imperialism and inspire them with belief in victory.

On June 4, 1937 the KPRA men advanced into the homeland which they had never forgotten even a moment. Looking down Pochonbo, they were aflame with the fighting spirit to annihilate the enemy.

It was ten o'clock that night that reports of guns were heard through darkness and rent the air of Pochonbo. Red flames flared up here and there. Pochonbo was as bright as daylight by the flames shooting up into the sky from the sub-county office, the forest protection office, the post office, the fire defence hall and the bankers' association building. The KPRA units occupied the police substation and other enemy's ruling organs. Shouting aloud, "Long live General Kim Il Sung!" the fellow countrymen rushed out from all the alleys and lanes to meet and gathered around the General.

The General made a speech in which he said:

"The final victory belongs to us who are fighting for the liberation of the fatherland.

"Let us all advance vigorously, looking forward to the day when we will meet again in our liberated country, loudly hailing our national independence, and live in happiness."

With this appeal, the General parted with the people of Pochonbo.

The KPRA units returned in high spirits to the secret camp in Mt. Paekdu-san after dealing an annihilating blow at the pursuing Japanese troops.

The news of the victory in the battle of Pochonbo spread like lightning to every nook and corner of the country and greatly

inspired and encouraged the people groaning under Japanese imperialist rule.

(3) BATTLE IN THE MUSAN AREA

General Kim Il Sung called a meeting of cadres of the KPRA at Beidadingzi in April 1939 and put forward a line of advancing again into the homeland.

On May 15 the KPRA men left the secret camp in Mt. Paekdu-san for the homeland under the personal command of the General. On May 18 they crossed again the Amnok-gang River two years after the Pochonbo battle and reached Chongbong. They were excited, filled with emotion, treading the soil of the fatherland. They wrote slogans on trees around the camp. One of the slogans is: "Korean youth, come out quickly and join actively in the anti-Japanese war!"

The guerrillas who spent the night of May 18 in Chongbong, camped in Konchang on the 19th and moved to Pegaebong on the 20th.

Terror-stricken at the advance of the KPRA units into the homeland, the Japanese army concentrated "punitive units" in the border areas and mapped out a plan of night "punitive operation" while focusing their attention on the mountainous area around Mt. Potae.

On May 20 the General called a meeting of commanders of the KPRA at the Pegaebong camp to analyse the situation and then put forward an operational plan to march into the Musan area with lightning speed in broad daylight along the "Kapsan-Musan military road", the border guard road, which was now the weak point when the enemy was

directing his attention to the mountain areas.

After spending one night at Pegaebong, the KPRA units left there and arrived at Lake Samjiyon where they took a rest for a while. After the break, the General, in accordance with his operational plan, ordered the units to march on the “Kapsan-Musan military road”.

The Japanese imperialists constructed the road by the beginning of May 1939 after suffering a bitter blow in the Pochonbo battle, using a “special budget” in order to strengthen the border guard and check the advance of the KPRA into the homeland. The KPRA units, after leaving Samjiyon, marched in fine array in broad daylight along it. It was beyond all imagination for the enemy, especially because an opening ceremony of the road had not yet been held and no one was allowed to use it.

The KPRA units covered more than 40 kilometres of the road and reached Mupo on May 21. And on the night of May 22 they advanced in the two directions of Sinsadong and Singaechok and annihilated the Japanese troops there in a moment. In this way, they won a great victory in the battle in the Musan area. They explained and propagated to the people the mission of the KPRA, the aim of its advance into the homeland, and the programme of the ARF.

The General’s words greatly inspired the people. Many of them, shedding tears of emotion, volunteered to join the KPRA or to assist it.

Panic-stricken by the KPRA’s advance into the Musan area the Japanese army attacked it from all directions, but they were beat back, suffering heavy casualties by the superb tactics of the General.

The General, who had achieved a shining victory in the battle in the Musan area, successfully accomplished the aim of

the thrust into the homeland and withdrew the units towards Changshanling, crossing the Tuman-gang River.

In a moment the news of the victory of the battle in the Musan area spread all over the land of Korea, inspiring the Korean people with confidence in victory. Rumours were circulated among people in various places: "The day is not far off when Japanese imperialism is defeated" and "The Japs can never beat General Kim Il Sung, however hard they may try."

With these sentiments running high, revolutionary organizations were rebuilt and the ARF organizations expanded in various parts of Korea. And the mass struggles of workers and peasants also mounted higher under the influence of the anti-Japanese armed struggle.

6) THE INFLUENCE EXERTED BY THE ARMED STRUGGLE

General Kim Il Sung, who founded the Guerrilla Army in 1932 to organize and wage the anti-Japanese armed struggle, fought so many battles in steep and rugged mountains, suffering from starvation and cold. Even according to the data published by the Government-General of Korea, over 20,000 battles were fought between the KPRA and the Japanese army from the spring of 1932 to June 1936 and a total number of one million guerrillas participated in them. In 1937 there were over 3,900 battles in northeast China.

In those days the activities of the KPRA units personally commanded by General Kim Il Sung were reported in

newspapers *Dong-A Ilbo*, *Choson Ilbo* and others. However, entering the 1940's the Japanese authorities prohibited such reports for fear of the influence they would exert upon the Korean people.

General Kim Il Sung and the vigorous political and military activities of the KPRA under his leadership gave boundless courage to the Korean people and assured them of final victory. At factories in Seoul, Pyongyang, Chongjin, Hungnam, Pusan and other cities, and at the hydro-electric power stations along the Amnok-gang River, strikes and sabotage were continuously going on.

Mass desertion of workers from important construction sites, harbours and munition plants, refusal of peasants to deliver their forced quota of produce and strikes of students occurred frequently. Even in prison guerrillas and ARF members waged struggles. Firmly convinced of the liberation of Korea and victory, the entire people launched a vigorous anti-Japanese movement in all parts of the country.

From Mt. Paekdu-san in north to Cheju Island in south the Korean people called General Kim Il Sung the sun and saviour of the nation. His august name was widely known even to the primary school pupils of south Korea and he received their boundless reverence and respect.

As seen above, the Japanese imperialists' rule over Korea was on the brink of collapse with its defeat drawing near, and the national forces for the liberation of Korea had already been fully prepared.

4. CONCLUSION

In August 1978 I (member of the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea—*Tr.*) visited the Democratic People's Republic of Korea and witnessed the brilliant successes being achieved in all fields of socialist construction.

Towns built in good shape, beautiful street trees, flower gardens, cooperative farms, education based on the Juche idea and all other things which I had seen or heard were quite splendid.

Seeing this reality I could not but ponder over the source of strength which enabled Korea to have been built so nicely as today, that is, a thing which was beyond conception in Japan of today.

It must have been the revolutionary traditions established in the course of the 15-year long arduous struggle of the Anti-Japanese Guerrilla Army founded by General Kim Il Sung.

Thanks to these revolutionary traditions the Korean people could achieve brilliant successes in socialist construction, after the August 15 liberation, defeat the "UN Forces" boasting of numerical and technical superiority in the Korean war ignited by the US imperialists, and today they are working world-startling miracles in all domains of socialist construction.

Korea is the first and only tax-free country in the world. I cannot but pay my respects to the Korean people for having

built a paradise never known in all ages and countries, in 30 odd years of socialist construction.

I hope that the day will come as early as possible when Korea will be reunified as one and the diplomatic relations between Japan and Korea be normalized, bringing into reality free travel between the two countries.

THE THIRD WORLD AND KOREA

Akita Taihachi

1. FOREWORD

Sometime ago I saw a documentary film showing the celebration of the 30th anniversary of the foundation of the Democratic People's Republic of Korea held in Pyongyang on September 9, the year before last (1978—*Tr.*).

I was deeply impressed with the epic-like, magnificent scene presented on the screen. At the same time, I had my attention attracted to the congratulatory delegations from many countries of the world.

I was told that the celebration was attended by 110 delegations from the five continents of the world, most of which were composed of the high-ranking government and party officials including the Presidents of Bangladesh and Madagascar.

It plainly tells of the position the DPRK (hereinafter referred to as the Republic) holds in the international arena today, particularly in the third world and among the non-aligned states.

The Republic makes much of its relations with the third world countries and regards the non-aligned movement as the

“powerful anti-imperialist revolutionary force of our times”.

In this treatise I should like to deal with what importance the Republic attaches to the third world and the non-aligned movement and what part it takes in it, by outlining the policies and documents put forward by President Kim Il Sung in regard to them.

2. THE MAIN TREND OF THE PRESENT ERA AND THE THIRD WORLD

President Kim Il Sung defined the present age as an era of independence and the anti-imperialist revolutionary struggle.

Ours is the era in which the people, once subjugated, dominated and oppressed by the imperialist powers, have emerged as masters of the world and hew out their destiny independently and creatively. Today the people of many countries call for independence and are fighting against all manner of subjugation. And a fierce struggle is going on between the revolutionary and counter-revolutionary forces, between the forces of independence and dominationism on the international arena.

This is the main trend of the present era no force can check. It is a product of the unremitting struggle of the peoples of the countries of the third world and the newly-emerging forces against imperialism.

The “struggle for independence”, the main trend of the present era, is the basic factor acting on the internal and external policies of the countries of the third world and the

newly-emerging forces. These countries are vigorously advancing forward to free themselves from the colonial or semi-colonial yoke of imperialism and build new society. They differ from each other in political idea and social system, economic, cultural and technical levels. And the difference is considerable in case of individual countries.

These countries, all alike, take it for their tasks to free themselves from imperialist oppression and exploitation and do away with economic and cultural backwardness and all other remnants of imperialist colonial rule as early as possible so that they can build a powerful sovereign and independent state. They are united as an independent political force with the common purpose of safeguarding political sovereignty and achieving economic independence. This exerts enormous influence upon the international political situation of today.

Following the victory won in the anti-Japanese armed struggle and the Fatherland Liberation War the Republic has, in a span of over 30 years, become a socialist state, independent, self-sustaining and self-defensive under the banner of Juche amid the rapidly changing international situation. This can be said to be tangible expression of the main trend of our times. That is why the peoples of the third world and newly-emerging countries are following the model of the Republic in building their countries.

The Republic defined the revolutionary movement of those countries and that of the international working class as the two major forces of the world revolution and consistently follows the foreign policy to strengthen solidarity with them.

3. IMPERIALIST-DOMINATIONIST MANOEUVRINGS AND THE BASIC TASK OF THE THIRD WORLD COUNTRIES

To cope with the third world and newly-emerging countries that unite themselves for their political independence and economic self-sustenance, the imperialists and dominationists are resorting to every crafty and wicked method such as threat, blackmail, appeasement, cheating, subversive and sabotaging machinations in an attempt to divide and estrange them from one another and bring them under their political and economic control.

Moreover, the imperialists and dominationists are intent on seizing the arteries of the economy of the developing countries under the name of "aid" and "joint development of underdeveloped countries" with the result that many newly-emerging countries, have been freed from the bondage of imperialism and achieved independence politically but are still shackled to the imperialist system economically.

Owing to the machinations of imperialism and dominationism, the current international situation is overstrung and complicated, disputes arise everywhere in the world and even armed conflicts are taking place among the countries of the third world and the newly-emerging forces.

Now they are faced with many difficulties and the non-aligned movement is undergoing trials. In this situation, what course of action to follow is of consequence to the countries of the third world and newly-emerging forces in defending their

political independence and achieving economic self-sustenance.

If they are to consolidate national independence, promote independent development and build the world free from any domination and subjugation, they should foil the cunning and wicked manoeuvrings of imperialism and dominationism. Their basic task is to escalate a struggle against imperialism and dominationism in firm unity with all the oppressed peoples of the world.

In order to fulfil this task, first, a broad-based anti-imperialist united front of the countries of the third world and the newly-emerging forces should be formed.

They should maintain the principle of mutual respect for independence and non-interference in internal affairs transcending the difference of social system, cultural and economic level and religious belief, strengthen unity and form the broad-based anti-imperialist united front. This alone makes it possible to hit hard at the crafty machinations of division, alienation and scramble of the imperialists and dominationists and drive them out.

In actuality, those countries have a large population and inexhaustible natural resources and deal a blow to imperialism and dominationism. If they form the united front and wage a joint struggle, they can be a great force to oppose imperialism and dominationism. Only then, is it possible to remove the old international orders of imperialists and bring about a new world free from exploitation and plunder in which national independence is respected.

Secondly, independence should be maintained to the last. We can say that independence is the life and soul of country and nation. Its maintenance is indispensable to defending national dignity and honour against imperialist aggression,

achieving national independence and prosperity and promoting solidarity and mutual assistance among nations on the basis of equality and independence.

A joint struggle for independence is now developing the non-aligned movement to be a powerful solid political force. Maintaining independence, therefore, becomes an essential prerequisite for the joint struggle against imperialism and dominationism and for broad-based united front of the third world and newly-emerging countries.

Thirdly, economic self-sustenance should be attained.

President Kim Il Sung said:

“Economic independence is the material basis of political independence.”

Political independence is just a first step toward the ultimate victory of national-liberation revolution. Without economic self-sustenance one cannot be free from subjugation by others and colonial yoke. Economic dependence leads inevitably to political dependence, making genuine national liberation be out of the question.

Some of the third world countries and newly-emerging ones, though they seized power and attained political independence, are still devoid of economic independence because they inherited backward economy and culture as a result of long-drawn imperialist rule.

In these conditions, in order to remove the politico-economic foothold of imperialist colonial rule and adhere to independence, they must build an independent national economy and achieve economic independence.

To construct an independent national economy is no easy job. It necessitates, in particular, close cooperation between them and training of cadres.

The third world countries and newly-emerging ones

should not only unite themselves politically but also secure a closer economic cooperation. They have vast territory and abundant natural resources and, in addition, rich experience and technique to be interchanged among them. If they promote many-sided technical cooperation on the principle of filling each other's needs, they can beat back imperialist, dominationist aggression, get rid of economical and technical backwardness and construct an independent national economy.

Cadres decide everything. A country devoid of cadres cannot be run on its own, construct an independent national economy, and develop science and technology, culture and art. It is highly important, therefore, for the once colonial countries to carry on the cultural revolution to train their own cadres.

When I visited Korea (as member of the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea in 1978—*Tr.*) I was deeply impressed by the fact that each and every crop yielded a bumper harvest in the well-kept farmland, most of which I was told, had formerly remained desolate.

The greater part of the land of the Republic had not been arable in the past. In this condition it initiated great nature-remaking projects and carried out irrigation work including drainage to turn waste and sterile land into fertile arable land and, at the same time, it pushed ahead with mechanization and chemicalization of agriculture. As a result, it reaps a bumper harvest every year and has become self-sufficient in food.

Moreover, the Republic fulfilled Juche-based socialist industrialization in a matter of only 14 years and has been converted into an advanced socialist industrial country.

As seen above, the Republic followed out the line of

building an independent national economy on the principle of self-reliance, with the result that it got rid of age-old economic-technical backwardness in a very short space of time, built modernized industry and agriculture and laid a firm economic foundation on which it could vigorously propel forward socialist construction.

The Republic could attain self-sustenance in the economy mainly because it promoted people's ideological remoulding as required by the Juche idea and directed particular attention to the development of education and culture, increasing cadres. (Training of cadres will be dealt with in another article—*Ed.*)

As mentioned above, many of the third world countries and newly-emerging ones attained political independence. But they are still under the control of neo-colonialism because they are destitute of economic independence.

The Republic emerged from the colonial semi-feudal society whose socio-historical conditions were similar to theirs and has achieved successes as today.

Viewed from this, it is only natural that those countries which are striving for independence against imperialism and for the building of a new society lend the Republic an increasing support, taking it for a model of their future society and seeking to learn from it.

The 30-year-long history of the Republic which was turned into a socialist state, independent, self-sustenant and self-defensive, is a history of materializing the line of independence, the embodiment of the Juche idea, and it shows the basic tasks facing the third world countries and newly-emerging ones and a specific course to be followed by them under the present situation.

4. THE NON-ALIGNED MOVEMENT OF WORLD-HISTORIC SIGNIFICANCE

Under the banner of independence against imperialism the non-aligned movement is growing in scope to develop into a strong anti-imperialist revolutionary force. The Republic joined it (August 1975) and is strengthening interchanges and solidarity with the non-aligned states.

The Republic regards the strengthening of the non-aligned movement as an important part of its foreign policy, and its brilliant successes scored in the period from the anti-imperialist, anti-feudal democratic revolution to the socialist construction of today and its independent foreign policy are finding a big response and support in the non-aligned countries.

The essence of the Republic's Juche-based foreign policy is to respect independence and, on this basic principle, maintain the principle of complete equality, mutual respect and non-interference in internal affairs, categorically reject all manner of domination and oppression of imperialism and old and new colonialism, give active support to the liberation struggle of the world people and attain a stable world peace.

In view of the fact that the struggle for independence represents the universal ideological trend of the present age, the Republic singles out the strengthening of solidarity with the broad sections of world people defending independence as the first and foremost task of its foreign policy. This is an

application of the Juche-based line of independence to the foreign policy.

It is precisely for this reason that the Republic attaches world-historic significance to the non-aligned movement and is working hard to strengthen and develop it and promote solidarity and mutual cooperation with the non-aligned countries.

The idea and policy of the movement for independence against imperialism is in full accord with the Republic's internal and external policies based on the Juche idea. That is why it regards the struggle of the non-aligned countries as its own, gives whole-hearted support to it and is exerting great efforts to its growth and development.

On the eve of the 6th Summit Conference of the Non-Aligned Countries held in Havana last year (1979), the joint meeting of the Political Committee of the Central Committee of the Workers' Party of Korea and the Central People's Committee of the Democratic People's Republic of Korea was convened. At the meeting were proposed the fundamental problems to be solved at the Summit Conference and defined the Republic's position on them. The following outline of them will help have a clear understanding of how the Republic strives to consolidate the unity of the non-aligned movement and increase its historic role. (Subtitles are writer's.)

(1) THE SIGNIFICANCE OF THE NON- ALIGNED MOVEMENT

The non-aligned movement which has appeared on the arena of history as an autonomous political force, reflecting

the general ideological trend of the present era for independence, is a powerful anti-imperialist revolutionary force and has the lofty idea of anti-imperialism and independence.

Freed from the imperialist colonial yoke the non-aligned countries are carrying on the revolution and construction under the historic conditions quite different from those in the past. Their internal and external situations, too, differ from each other.

The non-aligned movement, however, has been consistent in its efforts to oppose all kinds of aggression and intervention, step up vigorously the struggle of the people of the newly-emerging countries aspiring after national liberation, sovereignty, peace and social progress, check the domineering of the imperialists in the international relations and fairly solve important international problems in the interests of the world people.

As a consequence, the world revolutionary force has been strengthened markedly whereas the imperialist reactionary force weakened to a considerable extent.

The non-aligned movement which was initiated by 25 newly-independent countries 20 years ago has grown into a powerful international movement embracing 88 countries of the newly-emerging forces and has become a great force of propelling forward human history.

Scared at the growth of the non-aligned movement the imperialists are overtly and obstinately manoeuvring to weaken and undermine it by driving a wedge, sowing discord and causing disputes and conflicts among non-aligned nations.

In consequence, various disputes and even armed conflicts are occurring among some non-aligned countries. Now the

movement is confronted with a number of complicated problems and is undergoing a grim trial.

But, the difficulties of the non-aligned movement are temporary ones created on its onward march. The general situation is developing, as ever, in favour of the peoples marching forward under the banner of independence.

(2) THE STRENGTHENING OF UNITY AND SOLIDARITY OF THE NON-ALIGNED MOVEMENT

To oppose all kinds of dominationist forces including imperialism and old and new colonialism, maintain independence, side with no bloc, ensure the free development of each country and nation on the principles of independence, territorial integrity, non-interference in internal affairs and non-aggression and cooperate with each other internationally—these are the most important principles of the non-aligned movement.

Adherence to those principles is an indispensable requisite to the strengthening and development of the movement. To uphold the traditions and characteristics of the movement and maintain the non-aligned policies and independence is of key importance in regard of its destiny.

Now that the imperialists are bluntly perpetrating machinations to disrupt and undermine the movement, it is essential to endeavour in every way to hold fast to all its principles and strengthen its unity and solidarity.

First, the non-aligned states should maintain independence. It is the essence of the non-aligned policy. The

maintenance of independence is a common principle of the non-aligned countries and underlies their solidarity.

Only by firmly maintaining independence, is it possible to defend the dignity and honour of the nation, attain the genuine independence and prosperity of the country and develop the relations among the countries on one footing.

Under any circumstances the non-aligned nations should not allow their national pride and sovereignty being infringed upon and categorically reject all manner of outside control and interference. Once a country loses its independence, follows any bloc and comes under the control of other country, it can not be called a non-aligned state.

Secondly, the intrinsic features of the non-aligned movement should be preserved.

The non-aligned movement should maintain its peculiarity as an independent political force outside the blocs; the non-aligned countries should not allow the outside forces being brought into this movement and reject any attempt to take them into any bloc.

The non-aligned countries should not divide the member nations into this or that party, saying that they are progressive or not progressive, otherwise new blocs may be formed within the movement, disrupting it.

Thirdly, the non-aligned countries should counter the imperialist plots for split, alienation and disintegration with the strategy of unity.

Unity leads to victory but split, to defeat. The non-aligned nations should smash the splittist and subversive machinations of the imperialists through their concerted action and meet their offensive with powerful counteroffensive. The difference of views and disputes arising among the non-aligned countries should be settled by the parties concerned

through negotiations, free from outside interference on the basis of organically blending the national interest with that of the non-aligned movement as a whole.

Fourthly, the exercise of exclusive rights should be opposed and democracy be guaranteed within the non-aligned movement.

There are differences among the non-aligned countries in the size of their territory and population and in their history of movement. But in no case the exercise of exclusive rights should be allowed. It will cause serious consequence in the unity and cohesion of the movement.

(3) THE TASKS OF THE NON-ALIGNED MOVEMENT

It is one of the fundamental tasks issuing from the mission of the non-aligned movement to check and destroy the aggressive and war policies of the imperialists, safeguard peace and security of the world and actively support the anti-imperialist liberation struggle waged by the oppressed nations.

The non-aligned movement has appeared on the arena of the history, reflecting the people's desire to oppose the policy of strength pursued by the big powers, defend the political sovereignty, abolish the military blocs and foreign military bases forever and achieve the social and economic development free from any pressure and menace. And this demand of the times has now become more and more urgent.

One of the important tasks facing the non-aligned movement at present is to put an end to imperialist colonial rule. The non-aligned countries must unite in their efforts to oppose the imperialists' aggressive and war policies, realize a

lasting peace and sweep colonialism across all continents and discharge the lofty mission of the movement.

For this, first, the non-aligned movement should fight for dissolving all the military blocs.

If the non-aligned countries expand and develop this struggle, adhering to the non-aligned policies, they will be able to further accelerate the final process of disbandment of the military blocs of the big powers.

Secondly, all the foreign military bases in other countries should be abolished and foreign troops withdrawn.

The aggressive foreign military bases and troops in the territories of other countries constitute the factor for infringing upon the national sovereignty. They are in fact aimed to invade, subjugate, dominate and control these countries and, at the same time, aggravate tension and gravely menace world peace and security.

Accordingly, this is at odds with the trend of the present era that follows the road of independence, opposing all sorts of subjugation, and nothing can justify it.

Thirdly, nuclear-free zones, peace zones should be built in various areas of the world. In the nuclear-free zones test, production, stockpile and use of nuclear weapons should be banned, and passage and use of air bases and ports by airplanes and ships carrying nuclear weapons should not be allowed. When nuclear-free zones and peace zones are created in all parts of the world and the nuclear danger is removed, peace and security will be practically guaranteed.

Fourthly, the non-aligned countries should check and foil the imperialists' scheme of aggression and war and actively support the struggle of the people for independence, sovereignty and the building of a new society.

Imperialism is the hotbed of aggression and war. All the

non-aligned countries should direct the spearhead of attack against aggression and war for the victory of the common cause.

It is the common task of the member states of the non-aligned movement to actively support the struggle of the people for independence, sovereignty and the building of a new society.

For the non-aligned movement to discharge its historic mission, all its member states should achieve complete economic emancipation.

The old international economic order is an inequitable one established by the imperialists and colonialists to exploit and plunder the people of the developing countries in the past.

Even today when many countries of the world have achieved independence and want to take the way to independence and self-sustenance, the old international order remains unchanged to go against this trend of the times.

The non-aligned countries, therefore, should, first of all, establish a fair international economic order conforming to the interests of the people of the newly-emerging countries.

The non-aligned and developing countries should radically reform the old institutions and systems and establish fair and equitable ones free from exploitation in the international economic field lest the imperialists act arbitrarily in the international arena, violate the sovereignty of other countries or plunder them of their resources at will.

The non-aligned countries should realize many-sided cooperation and exchange mutually to use their natural resources and techniques, strengthening the independence of the national economy by displaying the spirit of self-reliance individually and collectively.

The newly-emerging countries with the overwhelming

majority of the world's population, vast territories and rich natural resources have inexhaustible potentialities for mutual cooperation and exchange.

When over 100 developing and non-aligned countries exchange their experience and technique, this will pay off profusely. The historical experience shows us that if people pool their strength, nothing will remain out of the reach of their strength.

Today, to remove the old international economic order and establish a new one and strengthen economic and technological cooperation among the non-aligned countries constitute an important link in the chain of the struggle to oppose subjugation and control, exploitation and plunder by the imperialists and colonialists and achieve the independent development of the country.

HISTORY OF THE PEOPLE'S STRUGGLE— HISTORY OF CREATION

—A Visit to the Korean Central History Museum—

Yamabe Takeo

1

This is an account of the facts from the Korean people's history which I had access to in different parts of Korea during my visit to this country (as member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea in 1979—*Tr.*).

There had been an active cultural exchange between Korea and Japan from ancient times. Especially well known is the fact that some Koreans came to Japan and played a leading role in developing her culture.

Such a relation between the two countries and many other aspects of the life of the Korean people dating back to the distant past are traced among the materials preserved in the Korean Central History Museum.

This museum was opened on December 1, 1945 shortly after Korea's liberation from Japanese imperialist rule and has been run without interruption even in the trying years of the Fatherland Liberation War.

One day when relics were being unearthed around the Taesongsan Mountain Fort which abounds in the remains of Koguryo period, President Kim Il Sung visited the work place and said: **"I'm told that you have dug out many relics. You should preserve them well."** His instruction spurred the unearthing project, and even the historical remains which had been ravaged by the imperialists during the war, were restored and supplemented with new discoveries. Recently, the museum was rearranged on the beautiful Taedong-gang River winding through Pyongyang City. Now its galleries contain as many as 90,000 items in all.

In the Democratic People's Republic of Korea history museums have also been built in all parts of the country (on a provincial basis). They are not only preserving relics, but are functioning as regular public institution which gives patriotic and communist education to the working people and the younger generation including students and schoolchildren. They keep close contact with schools and are open to free field trips by students and schoolchildren to help their historical education. When we were visiting one of them, primary schoolchildren on a summer vacation were studying hard there.

When they have new discoveries of cultural relics, historians publish the results of their researches. Such publications are furnished to the museums, libraries for public reference.

What is characteristic of their methods of handling cultural heritage is that they not only examine and prove the validity of their archeological, folkloristic and documental materials on a scientific basis, but also combine their synthetic researches with an active effort to recover the original state of the remains.

The museum, the hall of Juche-oriented historical science and institution of effective social education is thus serving the Korean revolution.

On show in the Central History Museum are the relics and materials that tell of the Korean people's long history of struggle and creation from the early Paleolithic Age 600,000-400,000 years ago up to the March 1 Popular Uprising in 1919.

2

The remains from Komunmoru, the historical site in Sangwon County, Pyongyang and many other relics preserved in the gallery for the primitive ages prove that the ancestors of Koreans lived in Korea in the early Paleolithic Age, the dawn of human history and that ever since the Koreans inhabited there from generation to generation, down through the Neolithic and Bronze Ages. The relics also show that they improved their working tools and developed the productive forces and society regarding labour as the source of all wealth and happiness.

The gallery devoted to the ancient times gives an exhibition of bronze ware, ironware and handiworks of gold, silver and jade—mementoes of the unique culture of the ancient states of Korea—Kochoson, Puyo and Chinguk—the powerful slave-owning societies formed in the 8th-7th centuries B.C. Among others, the remains of cart from the period of Kochoson and a cart restored to original structure, and the two-thousand-and-several-hundred-year-old ironware—axes, pickaxes, sickles, crescent-shaped knives, bows equip-

ped with locks and brass spearheads with two grooves and their sheath—are the proud reminder of the excellent skill of the ancient Koreans.

The middle-age gallery contains the relics and materials reminiscent of the struggle, history and culture of Koguryo which flourished in Asia for nearly 800 years from the first century B.C.; relics from Paekje, Silla, and Palhae, though not many of the last named, the world's first metal types that had been used earlier than 1234 and the ceramics from the period of Koryo, the first unified state of Korea, the wonderful technique of which was exported even to Japan; and relics and many other materials from the period of the Li Dynasty, among them the rain gauge (1441), the oldest of its kind in the world, "Hunminjongum," the prototype of the present-day Korean alphabet, invented in 1444, Kobuk (tortoise-shaped) ship, the world's first armoured ship which defeated the Japanese fleet in the Imjin Patriotic War, the greatest event in the first half of the period of the Li Dynasty (provoked by Toyotomi Hideyoshi's invasion of Korea in the late 16th century).

By the way I should like to touch upon some of the relics which impressed me especially in their relation to Japan.

(1) Typical of the tombs of Koguryo is Anak Tomb No. 3 (built around the 4th century). Wonderful is its interior, which consists of an inlet, gate chamber, a front chamber, two side-chambers on the left and right, a back chamber and galleries. This is reminiscent of the life in the palace in those days.

Murals include portraits and paintings of kitchen, stable, great procession (mural in Anak Tomb No. 3), warriors' procession drawn vividly with simple yet powerful touches characteristic of the traditional Korean painting, pictures of shooting arrows from horseback, hunting (Tokhungri Tomb

in the early 5th century), man and woman vividly representing the costume of those days, an acrobatic performance (mural in the Susanri Tomb of the 5th century), blue dragon, white tiger, red phoenix, tortoise-serpent painted on four inside walls of the Susanri Tomb of the 7th century. We could easily see that those murals were the prototype of those in Takamatsuzuka Tomb in Japan. They were all copies reproduced admirably.

The Tomb of King Kongmin (14th century) we saw in the suburbs of Kaesong City was real. It was a double tomb of the king and his wife and said to be the largest of the royal tombs of Koryo. It has engravings on stone-screens around it, stone railings, stone statues of civilian and military officers, animal guards on both sides of the layout, and stone posts and offertory tables in front of it. It looked like a museum of stone sculpture. Murals were not visible. This tomb was said to have been damaged in the period of Japanese imperialist rule.

(2) Metal type (copper) was invented and used in the 12th century, i.e., 200 years earlier than Gutenberg's lead type. An epoch-making event was the introduction of metal-type printing which replaced the long-practiced wooden-block printing. The highly advanced technique was exported to Japan and greatly affected her printing technique since the 16th century.

(3) Koryo ceramics (celadon in particular) are characterized by elegant colouring, delicate designing with white or red clay inlaid and glazed before baking and a variety of beautiful shaping which combines utility and artistic excellence properly. They seemed to represent the ingenuity and artistic skill of the Korean people which had played a leading part in the development of Japanese ceramic technique.

The modern-age gallery is devoted to the relics and

materials associated with the struggle of the Korean people against Japanese imperialism and other foreign invaders as well as their domestic feudal rulers during the period from the latter half of the 19th century to 1919 when the bourgeois nationalist movement came to an end in Korea. Preserved in this gallery are the materials related with the revolutionary activities of President Kim Il Sung's father Kim Hyŏng Jik, a great pioneer in the reorientation of the nationalist movement to communist.

Inspecting the Korean Central History Museum, I was deeply impressed on two points.

In the first place, I keenly felt that the tragedy of Korea's division was no exception for the museum, at the explanation of the curator who said: "We were unable to get authentic materials on south Korea including the period of Paekje and Silla. So we requested the south to cooperate, but they declined. It's a pity that we are denied even an academic interchange."

Another thing that stirred me up was the tortoise ship invented in the 16th century. In fact, Korea suffered from invasion by Toyotomi Hideyoshi and was aggrieved at the Japanese. The tortoise ship was the product of Korea's struggle against Hideyoshi's aggression, against his attempt at domination of other nations.

The invading Japanese soldiers cut the ears and noses of Koreans though their atrocities are not widely known in Japan.

When I think of the Korean question at the present time, I cannot but admit that Japanese, ignorant of this historical fact, are too often prejudiced or spuriously sympathetic. This tendency finds expression in the education of history as well.

Toyotomi Hideyoshi invaded Korea twice. His first invasion was notorious for ear-cutting perpetrated throughout the Korean peninsula including the north, and the second for nose-cutting in the south centring around South Cholla Province. These atrocities were committed under the direct command of Hideyoshi especially in his second expedition. From the outset, his aggression aimed at exterminating the Koreans. He shipped his captives to Japan for slave trade. He got them bridled and dragged about under the lashes. This was only a part of the cruelties done to the Koreans. This was the prototype of the brutalities perpetrated by his descendants who at the time of the Sino-Japanese War and the Russo-Japanese War in the Meiji years drafted Koreans for forced labour in the peninsula and who during the Second World War dragged a large number of Koreans to Japan for similar purpose.

The tortoise ship, the world's first armoured naval vessel, was the symbol of the struggle of the Korean people who never tolerated aggressors. The symbol stirred me deeply.

The traces of the Korean people's struggle led us to the Mangyongdae Revolutionary Museum. This museum stands at Mangyongdae, the cradle of revolution, where President Kim Il Sung was born. It showed us the mementoes of the childhood of President Kim Il Sung, his revolutionary struggle and the patriotic activities of his revolutionary family. The place was crowded with visitors.

3

The Korean Revolution Museum offers a chance of most

profound study of the building of a socialist state in the Republic. It contains the historical materials on the revolutionary struggle in the period of Japanese colonial rule and in the later years. For time reason, we only saw the galleries devoted to the materials related to the postwar period.

What attracted my attention among the materials showing the building of the Republic which was rising from the war debris was the fact that President Kim Il Sung had led his people, encouraging them by saying, “...we can build a new life again, as long as we have the Party, the Government, the people and the territory” and that the plans of postwar urban reconstruction and nation-building had been worked out already in the years of war. It is necessary to look into the future, inspire the people with hope for the morrow and conceive a plan of building a new society even when one is engaged in a difficult war. But this is not something everyone can do. As the war grows fiercer culminating in a showdown, one is likely to put off the planning of a distant future.

The struggle to win back the lost people and territory, which required fortitude to withstand difficulties and hardships, was possible because the anti-Japanese revolutionary struggle was permeated with the spirit of anti-imperialist, anti-feudal, democratic revolution.

This spirit was carried forward in the struggle for revolution and construction in the postwar years, which was presented at the museum in the following order—the stages of preparations for all-out reconstruction, the Three-Year Plan (for restoring the national economy as a whole to the prewar level), the Five-Year Plan (for laying the foundations for socialist industrialization), the Seven-Year Plan (for socialist industrialization) and the Six-Year Plan (for an independent

modern industry and for the implementation of the three major tasks of technical revolution).

Impressive here was the concrete process in which the people developed to be true masters of the country thanks especially to the outstanding insight and leadership of President Kim Il Sung and in which a genuinely socialist state was built through the struggle against the reactionary elements who were trying to sell off the country and the nation and the determined struggle to foil the provocations by foreign aggressors.

Since the Second World War, the Korean war was the greatest event which stood in the way of the Korean people in their cause of independence and sovereignty. In the DPRK they call it the Fatherland Liberation War. The US imperialists who occupied south Korea in 1945 in place of the Japanese imperialists, caused the catastrophe in 1950 in an attempt to make the whole of Korea their colony.

The historical evidences of their massacre of people and their division of Korea which still continues today, were on show in the Korean Revolution Museum, the Victorious Fatherland Liberation War Museum, the Chonsung Revolutionary Museum in Moran Hill and also at Panmunjom where the armistice agreement was signed.

Photos, charts, panoramas, sand tables, weapons and trophies clearly showed the cruelty of the war, the truth of the provocation of the war by the US imperialists in the UN cap and the struggle of the Korean people to defend their nation and territory.

Flinching at invasion meant national ruin. We were strongly impressed by the stamina of the Korean people who emerged victorious in the fierce war affecting the very

existence of their nation.

What is the root cause of Korea's division which has been imposed upon her people against their desire? How did the division come about? What is the way to resolve the problem? A correct understanding of all these questions is needed in order to give wide publicity to them.

Nowhere in the world is the truth of the war so clearly known on factual basis as presented in the Republic, though the historical fact is presumed to have been known to the world public comparatively well. Can the supercilious big power, which shamelessly provoked the war and is still pursuing the division, present such a museum conscientiously? The offender may pretend innocence, but the victim will never forget the past.

In this regard, Japan, too, should be held accountable for all her past crimes. The Toyota military truck was on show at the Victorious Fatherland Liberation War Museum. Japan's usurpation of the sovereignty of other nations and her indulgence in national discrimination and violation of human rights as was practised in the Korean war, during the 36 years of her imperialist colonial rule and as is illustrated by her current neo-colonialist domination over south Korea and her pursuance of the policy of keeping Korea divided for ever—all this is disgusting, and it is all the more so as we study Japan's relations with Korea.

At the museum we could see with our own eyes the mementoes of the struggle the Korean people had waged and of the history they had made as masters. It is one of our tasks, I think, to give the public a true picture of the history of the Korean people and develop true and friendly Japan-Korea relationship.

THE PAEAN TO THE JUCHE IDEA

—On the Occasion of the 30th Anniversary
of the Founding of the Democratic
People's Republic of Korea—

Shiba Takeo

- 1 *Even in the flames of struggle dispelling darkness,
Even in the raging snowstorm in a dense forest,
Always with the people under his wings,
Burning the midnight oil, using a rock as desk,
He would brood over the cause of freedom
and revolution,
Which was won under his unconquerable leadership
and thanks to his brilliant genius.
Oh, father of the nation President Kim Il Sung!
The revolutionary leader President Kim Il Sung!*
- 2 *Under the banner of anti-imperialism and
independence,
Opposing both being enslaved and enslaving,
Breaking every cursed chain,
Believing in the nation's infinite wisdom and
strength,*

A VISIT TO THE MOTHERLAND OF JUCHE

Koyama Fumio

The aerial view of the land of the Democratic People's Republic of Korea (hereinafter referred to as the Republic—*Tr.*) was beautiful, indeed. We were lost in wonder as we were looking down stretches of green fields, ramified network of waterways, hills covered with orchards and high-storied dwellings and edifices in green belt of towns.

Multi-storied buildings standing in rows present magnificent scene. I suppose there is no country so beautiful and good to live in as the Republic. In the Republic all natural resources and factories are in the hands of the working class and other working people.

But these passing glimpses are not enough to give a full idea of the Republic.

In particular, I was strongly impressed with humanity pervading there. This seemed to be a spiritual wealth for the people of the world.

The fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea (1979—*Tr.*) was deeply moved by the sincerity and affection of the functionaries of the Korean Society for Cultural Relations with Foreign Countries who scrupulously looked after every aspect

of our life. Indeed, we wanted for nothing while in the Republic; we were wonderfully easeful in the foreign land different from Japan in living conditions, dietary life and custom.

Children are polite and cheerful. People's life is wholesome; in contrast to the case with Japan, there is not an iota of confusions and degeneration in their life. People live freely and happily together, knowing no discord among them. Not a scrap of paper lies in streets and parks. In every quarter flowers are in bloom under scrupulous care.

I did not intend to overlook faults, if any, but, in reality, I could find them nowhere in the Republic. It is a common knowledge of the people in the Republic that they feel no envy at others. Just one thing they worry about is that the southern half is under the occupation of the foreign troops and the country remains divided yet to be reunified.

The Republic is known as a land of education, too, where all people learn and learn. In learning primary importance is attached to the man-centred revolutionary idea authored by the great President Kim Il Sung. The Juche idea is the ideological treasure to be sought and assimilated by mankind.

“FOUR WISHES” ARE MET

Sakihara Minoru

In the Democratic People's Republic of Korea (hereinafter referred to as the Republic—*Tr.*) power is in the hands of working people. It is manifested, in both name and reality, in its policies and institutions.

The working day is eight hours (seven for heavy labour) and, besides Sundays 14 to 28 days' paid leave every year is granted and rest and recreation are ensured.

Working people recreate themselves free of charge at the rest homes and sanatoria built for them in all parts of the country and enjoy free medical care.

They study at the factory colleges and other schools established at their works.

Before liberation there were the slum quarters called Tosongrang in Pyongyang, which have, according to the city planning, turned into the streets lined with high-storied apartment houses to be inhabited by those who were once slum dwellers. Magnificent apartment houses of workers are lining Chollima Street, one of the main streets in Pyongyang.

They wished in the past that they would live on rice and meat soup in tile-roofed houses, dressed in silks, and it has been carried to realization now.

The people of the Republic who underwent both the

period of Japanese imperialist colonial rule when they were hard pressed by toil, living on cereal gruel in hovels and the difficult period of self-reliance following liberation, call their society of today the “creation of a new world.”

Chanting in glee their country built with their own efforts as “earthly paradise”, they are marching vigorously forward for a new construction.

(The author is member of the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

II. SOCIALIST CONSTRUCTION

HISTORY AND PROSPECTS OF SOCIALIST ECONOMIC CONSTRUCTION IN THE DPRK

Tsuru Sunao

President Kim Il Sung said:

“In strengthening the independence of the country, it is essential to strengthen self-reliance in the economy along with political independence. Without self-reliance in the economy, it is impossible to meet the people’s growing material demands and materially guarantee them a real role as master of the state and society. Economic dependence on others cannot guarantee political independence and without independent economic power, it is impossible to carry through the line of self-defence in national defence.”

An economically subjected nation cannot free itself from colonial slavery politically. Economic independence is the material foundation for political independence.

The Democratic People’s Republic of Korea (hereinafter referred to as the Republic—*Tr.*) has made great achievements in the socialist economic construction by carrying out

the Juche idea authored by President Kim Il Sung and the basic principles deriving from it, that is, the principles of independence in politics, self-sustenance in the economy and self-defence in national defence.

1. THE LINE INVARIABLY MAINTAINED BY THE WORKERS' PARTY OF KOREA IN SOCIALIST ECONOMIC CONSTRUCTION

The principal lines of the WPK which has led the socialist economic construction in the Republic to victory are:

- (1) The line of building an independent national economy;
- (2) The basic line of socialist economic construction;
- (3) The line of socialist industrialization.

These are the lines originated by President Kim Il Sung, taking into account the reality of the Republic and, the will of the masses of people as its reflection.

(1) THE LINE OF BUILDING AN INDEPENDENT NATIONAL ECONOMY

The line of building an independent national economy is to develop the economy with one's own techniques and natural resources and by the efforts of one's own national cadres and people without relying on others, thereby fully meeting the requirements of the national economy and attaining economic independence.

This line is the embodiment of the Juche idea and the revolutionary spirit of self-reliance based on it in the field of economic construction.

The successful building of an independent national economy constitutes not only the basic orientation of socialist economic construction for ultimately eliminating inequalities between nations but also the way to build a rich and strong country free from the influence of imperialism.

(2) THE BASIC LINE OF SOCIALIST ECONOMIC CONSTRUCTION

This line originated by President Kim Il Sung is to give priority to the development of heavy industry simultaneously with development of light industry and agriculture.

This is a line to rapidly improve the people's living standards by consolidating the country's economic foundations and restoring the ruined national economy as early as possible. For its implementation great efforts were directed to preferentially developing the machine-building industry, the foundation of heavy industry, and the metal, electric, coal, chemical, and building-materials industries and, on this basis, light industry and agriculture were developed simultaneously.

(3) THE LINE OF SOCIALIST INDUSTRIALIZATION

The WPK's line of industrialization is to radically improve technical equipment in industry and agriculture and all other branches of the national economy and firmly building up the material and technical foundations of the national

economy by ensuring the priority growth of heavy industry with the machine-building industry at the core.

Even under the grave postwar circumstances in which everything had been destroyed in the war the economy in Korea developed by leaps and bounds, and socialist industrialization was realized in a matter of only 14 years thanks to the vigorous struggle of the people under the sagacious leadership of President Kim Il Sung.

2. THE THREE-YEAR PLAN FOR REHABILITATION AND DEVELOPMENT OF THE NATIONAL ECONOMY AND SOCIALIST TRANSFORMATION

(1) THE THREE-YEAR PLAN (1954-56)

For the rehabilitation of the severely ruined national economy the line of giving priority to development of heavy industry simultaneously with development of light industry and agriculture, an original line was put forward.

In accordance to the basic line of socialist economic construction the Three-Year Plan for Rehabilitation and Development of the National Economy was mapped out. The basic task of the plan was to restore the prewar level in all spheres and make preparations for laying the foundations of industrialization.

Due to the war ravages food, clothes and houses were all in short supply. However, the Party and people tempered in the Fatherland Liberation War overcame difficulties and

hardships and reconstructed the ruined economy in the revolutionary spirit of self-reliance.

The Three-Year Plan was fulfilled 4 months ahead of schedule and the industrial and agricultural output surpassed the prewar level. During this period the annual average rate of growth of industry was 41.7 per cent.

(2) SOCIALIST TRANSFORMATION

Socialist transformation of the relations of production made special progress in agricultural cooperativization.

As a result of the agrarian reform in 1946, land owned by the landlords was distributed gratis to the peasants and the private peasant economy became predominant. This economy, however, made it impossible to rapidly develop the agricultural productive forces. For the further development of the agricultural productive forces it was imperative to cooperativize agriculture.

The Party set forth the policy of agricultural cooperativization immediately after the armistice. Thanks to the correct leadership and active material assistance of the Party and the state agricultural cooperativization was completed in a matter of only four or five years.

Capitalist entrepreneurs and handicraftsmen who had been impoverished in the war were also enlisted in various forms of cooperative economy.

The promotion of agricultural cooperativization and the socialist transformation of private trade and industry opened the road to socialism free from exploitation and oppression.

3. THE FIVE-YEAR PLAN AND THE CHOLLIMA MOVEMENT

(1) THE FIVE-YEAR PLAN (1957-61) FOR THE BUILDING OF THE FOUNDATIONS OF SOCIALIST INDUSTRIALIZATION

What was characteristic of this period was that the foundations of socialist industrialization as the first stage of technological reconstruction had been laid and the country made great strides in its progress through the Chollima Movement, the symbol of the Republic.

Great efforts were directed to grain production, the textile industry and the housing construction, so that the problems of food, clothing and housing were solved in the main.

And the socialist system was established in August 1958 as a result of smooth progress of the socialist transformation of the relations of production which had been started in the period of the Three-Year Plan.

During the Five-Year Plan industrial output grew at a rate of 36.6 per cent every year. With an increase of the proportion of industry in the national economy the Republic was turned into a socialist industrial-agrarian country.

Many difficulties cropped up in the way of fulfilment of the Five-Year Plan. They involved the intensified manoeuvres of the enemies within and outside the Party, the shortage of funds and materials and the hard living of the people.

Under these circumstances members of the Standing

Committee of the Party Central Committee and other cadres went out to factories and farm villages and explained to the people in detail the country's difficult situation, activating them to strive for overcoming all difficulties.

(2) THE CHOLLIMA MOVEMENT

The Chollima Movement which had started in response to President Kim Il Sung's call, "Let us advance at the speed of Chollima", brought about a great upsurge in socialist construction, giving full play to the zeal and creative talents of the masses of people. Miracles and innovations were made on all fronts.

Over 80 kilometres of standard-gauge railways were laid in 75 days and a huge, up-to-date vinylon plant built in a little over one year on vast stretch of waste land. Similar examples are too many to cite.

Here is a story about Labour Hero Chin Ung Won who raised the torch of the Chollima Movement.

He works at the Kangson Steel Complex not far from Pyongyang.

In December 1956 President Kim Il Sung went there and frankly explained to the workers the difficult situation of the country:

"The December Plenary Meeting of the Party Central Committee called upon the working class in Kangson to produce 10,000 more tons of structural steel over and above the plan next year. If you produce so much more it will greatly help the country.

"The Standing Committee of the Party Central Committee sincerely discussed how to solve the pressing problem of

structural steel and decided to directly meet you, producers, to discuss the ways for it. Authorized by the Standing Committee of the Party Central Committee, I have come to the Kangson Steel Plant.

“Whether or not we can solve the pressing problem of structural steel depends entirely on the struggle of you, the working class of the Kangson Steel Plant. Those who are to crush passivists and conservatives standing in our way, clinging to rated capacity and solve the pressing problem of structural steel are none other than you.”

In hearty response to the call of President Kim Il Sung Comrade Chin Ung Won sprang to his feet in spite of himself. He told him what he had in mind, swearing that he would cut down the hours of capital repair of furnace by half and smelting time by two hours and forty minutes.

Afterward, he and his colleagues worked hard and succeeded in reducing smelting time by three hours and five minutes in the first flow of molten steel in the following year 1957. This plant turned out 120,000 tons of steel billets instead of 90,000 tons out of the blooming mill with a rated capacity of 60,000 tons by raising high the flames of collective innovation in the first year of the Five-Year Plan. This became the beginning of the Chollima Movement.

This great innovation movement which arose on the creative initiative of the working class spread not only to factories and enterprises but also to cooperative farms, schools and hospitals across the country. Thus the Five-Year Plan was fulfilled at a marvelous tempo.

Very beautiful is the Chollima Statue soaring high into the skies of Pyongyang, where one can see the Taedong-gang River with its blue and clear waters unaffected by environmental pollution. The statue was erected in April 1961, as a

symbol of the mounting Chollima Movement in the Republic.

4. THE SEVEN-YEAR PLAN AND ECONOMIC MANAGEMENT SYSTEM

(1) THE SEVEN-YEAR PLAN (1961-67) FOR SOCIALIST INDUSTRIALIZATION

The fundamental tasks of the Seven-Year Plan were to carry out an overall technological reconstruction and the cultural revolution, and to make radical improvements in the people's living conditions by relying on the triumphant socialist system.

The central task for industry in this period was to round out heavy industry by developing the machine-building, chemical, fuel and power and ferrous metallurgical industries and thus make it serve light industry and agriculture more effectively.

One of the greatest successes in building heavy industry during the Seven-Year Plan period was the establishment of the machine-building industry. A 6,000-ton press, large-sized tractors, large-sized excavators and large-sized bulldozers, electric locomotives, vessels of a 5,000-ton class, and even equipment for power stations, metallurgical plants and chemical factories were produced.

In the field of light industry many large-scale central light industry factories and medium and small-scale local factories were built for the production of mass consumer goods.

Thanks to the rapid growth of industry its share in

the total value of industrial and agricultural output was 74 per cent in 1969 as against 34 per cent in 1956.

The development of industry brought about a great success in agriculture. The rural technical revolution was promoted along the road indicated by *Theses on the Socialist Rural Question in Our Country* adopted at the Eighth Plenary Meeting of the Fourth Party Central Committee in 1964. The most brilliant success was the completion of irrigation.

The Republic, once a colonial agricultural state, was transformed into a socialist industrial state in a short period of 14 years.

Let me take an example of Lake Taesong to explain how irrigation was completed.

Lake Taesong is an artificial lake which was completed in April 1959. It is fed by water drawn up from the Taedong-gang River. It supplies water to more than 100 cooperative farms in six towns and counties to moisten 51,000 hectares of paddy and non-paddy fields through channels totalling 1,600 kilometres. Pumping facilities are also used for draining water in time of flood, and so there is no need to worry about flood damages. The Republic has over 1,500 reservoirs, big and small, which are used not only for irrigation but also for industry and generation of electric power.

(2) BASIC PRINCIPLES OF ECONOMIC MANAGEMENT

The Chongsan Cooperative Farm is an honourable place where President Kim Il Sung gave on-the-spot guidance on many occasions and created the Chongsan-ri spirit and Chongsan-ri method.

In February 1960 the President paid a visit to the farm and

had a talk with farmers, sitting on a straw mat knee to knee with them without reserve. He created the Chongsan-ri spirit and Chongsan-ri method, sharing board and room with farmers for about two weeks.

While giving on-the-spot guidance at Chongsan-ri, President Kim Il Sung set it as an important task to create a method of managing the collectivized socialist rural economy in keeping with the conditions where the socialist transformation of the relations of production had been carried out.

President Kim Il Sung said:

“The essence of the Chongsan-ri method is that the higher body helps the lower, and the superior assists those under him and always goes down to the work places in order to have a good grasp of actual conditions and find correct solutions to problems, gives priority to political work, work with people in all undertakings and enlists the conscious enthusiasm and initiative of the masses so as to ensure the fulfilment of revolutionary tasks.”

The Chongsan-ri spirit and Chongsan-ri method are the basic principles underlying the socialist economic management system in the Republic.

5. THE SIX-YEAR PLAN AIMING TO FULFIL THE THREE MAJOR TASKS OF THE TECHNICAL REVOLUTION

(1) THE SIX-YEAR PLAN (1971-76)

The Republic buckled down to the carrying out of the Six-

Year Plan from 1971 under the uplifted banner of the three revolutions, ideological, technical and cultural. The basic task of the Six-Year Plan was to cement the material and technical foundations of socialism and free the working people from heavy labour in all fields of the national economy, by consolidating and developing the successes gained in industrialization and advancing the technical revolution onto a new, higher plane.

During the period the central task of industry was to further strengthen its Juche character. For instance, it had to be, at least, more than 70 per cent self-reliant in regard to raw materials and the iron and steel industry developed with domestic fuel.

The major task to be tackled in light industry was to build new and large bases for a petro-chemical industry to produce more than 70 per cent of the fibres needed for it.

In addition, it was envisaged to mass-produce large equipment for the metallurgical, cement and chemical industries, high-capacity power-generating equipment, large-sized bulldozers, large-sized excavators and vessels of 10,000-ton class.

The central task facing the rural economy was to expand two-crop acreage, reclaim tideland to obtain new land, speed up mechanization and chemicalization of agriculture and to improve the qualitative composition of chemical fertilizers.

(2) THE THREE MAJOR TASKS OF THE TECHNICAL REVOLUTION

The three major tasks of the technical revolution were put

forward to free the working people from backbreaking work.

The first task is to narrow the differences between heavy and light labour, eliminate heat-affected and other harmful labour and to introduce mechanization, semi-automation and automation.

Semi- and full-scale automation should be accelerated in the mining industry where backbreaking jobs remain and loading and unloading operations mechanized in ports and construction sites. The whole of production processes should be automated to eliminate heat-affected labour in the ferrous metal and chemical industries. Harmful gas and dust should be eliminated in chemical, mining, building-materials and other industries.

The second task is to introduce overall mechanization and chemicalization of agriculture to drastically narrow down the distinction between agricultural and industrial labour.

Comprehensive mechanization of agriculture should be effected to suit the topographical conditions of the Republic. Patches should be enlarged and the sloping plots terraced so that machines can work effectively.

The eight-hour workday should be gradually introduced in the cooperative farms, as in the factories and other enterprises, so as to reduce the difference between town and country.

The third task is to free women from the heavy burden of household work. It is aimed not only to bring about the social emancipation of the women but to provide better conditions for them so that they can take an active part in the revolution and construction as masters of the country.

The women still bear the heavy burden of household work even though they are engaged in public activities side by side with men. Therefore, it is necessary to develop the food

industry and increase the production of household goods for lightening the women's housekeeping work.

The three major tasks of the technical revolution are aimed at increasing the productive forces and removing the difference in labour by developing techniques. This will eventually bring about the emancipation of mankind.

(3) KOREA HAS CAUGHT UP WITH THE ADVANCED COUNTRIES

The Six-Year Plan was fulfilled one year and four months ahead of the set time by August 1975 by successfully carrying out the technical revolution.

During the plan period industrial output grew at the average annual rate of 16.3 per cent, with the production of means of production increasing 2.6 times and consumer goods 2.4 times. And 1,055 factories and enterprises such as power plants, iron and steel works, machinery plants, chemical factories, textile mills and daily necessities factories.

In this period industry produced 28,000 million kwh of electricity (1975) at the ratio of five to five between hydro-electricity and thermoelectricity, 50 million tons of coal (1975), 4 million tons of steel (1976). Particularly the machine-building industry made great headway, thus putting all the production processes under mechanization, automation and remote control.

Three million tons of chemical fertilizers (1975) were manufactured, and 600 million metres of fabrics in the textile industry (1975). The food and clothing industries also developed to free women from the heavy burden of household work.

In the field of agriculture comprehensive mechanization made great progress. There were six tractors per 100 *chongbo* of cultivated land in the plain area and five in the mountainous area. Mechanization was introduced in ploughing, harvesting and thrashing. The work of rice-transplantation will be mechanized completely in the future.

The output of grain amounts to more than 8 million tons, a part of which is exported.

As a result of the successful carrying out of the Six-Year Plan, Korea has caught up with the advanced countries in per capita output of products.

We were greatly surprised to see that most of the high-storey buildings standing along both sides of Chollima Street, wide and quiet, in Pyongyang were modern apartment houses.

Under the care of the state 8.6 million children and students accounting for more than half of the population are growing happily while studying to their heart's content.

Literature and art are in full bloom and revolutionary operas and films have been produced in large numbers.

Public health facilities were equipped well and free medical care made universal throughout the country, so that the average life span of the people reached 73 years in 1976.

Today the Korean people are leading a happy life as masters of the country, free from worries about employment, food, clothing and housing, medical treatment and their children's education.

On display in the Central Industrial and Agricultural Exhibition we visited were a variety of exhibits telling of these achievements. They include a Kusong No. 3 precision lathe which won a gold medal in the international market, an optical coordinate boring lathe ensuring a manufacturing

tolerance of one thousandth millimetre, a gigantic machine tool, a 10-cubic-metre excavator for extracting coal and mineral ores, a 100,000 kva transformer, an electric locomotive, tractors and others.

In the Republic where cotton and wool production is limited due to natural conditions raw materials for the textile industry are solved on the principle of self-reliance by manufacturing vinalon with limestone and anthracite and staple fibre with reed. In the exhibition there are relief models illustrating the processes of their production.

6. THE SECOND SEVEN-YEAR PLAN (1978-1984) FOR CARRYING OUT THE LINE OF THE THREE REVOLUTIONS

The Republic embarked on the period of the Second Seven-Year Plan from 1978.

At the First Session of the Sixth Supreme People's Assembly in 1977 President Kim Il Sung said:

“The main objective of the Second Seven-Year Plan is to further strengthen the economic basis of socialism and raise the people's living standard still higher by making the national economy Juche-oriented, modernized and scientific at an accelerated pace.”

Making the national economy Juche-oriented means creating new industries by exploiting and using effectively rich and varied natural resources in the Republic and developing a diversified economy by relying on its own techniques and natural resources. This does not mean to reject the introduc-

tion of the advanced technology of others but to assimilate their techniques and experiences in keeping with its own specific conditions while maintaining the stand of solving the scientific and technical problems arising in its economy by its own efforts.

Modernizing the national economy means introducing the comprehensive mechanization and automation of the economy to increase labour productivity while doing work easily.

Scientizing the national economy means putting technical process of production, production method and management in all branches of the national economy on a new scientific basis.

President Kim Il Sung said:

“At the end of the Second Seven-Year Plan we shall produce annually 56,000-60,000 million kwh of electricity, 70-80 million tons of coal, 7.4-8 million tons of steel, one million tons of nonferrous metals, 5 million tons of engineering goods, 5 million tons of chemical fertilizers, 12-13 million tons of cement, 3.5 million tons of aquatic products, and 10 million tons of grain; reclaim 100,000 *chongbo* of tideland; and more than double today’s production figures in many fields of the national economy.”

This envisages 12.1 per cent of the economic growth every year.

In order to fulfil the Second Seven-Year Plan with success, the Party and the Government are directing efforts, first, to carrying through the line of three revolutions— ideological, technical and cultural— and, secondly, to maintaining the revolutionary principle of self-reliance.

**(1) THE CONTINUOUS IMPLEMENTATION OF
THE LINE OF THE IDEOLOGICAL, TECHNICAL
AND CULTURAL REVOLUTIONS**

a. The Ideological Revolution

The ideological revolution is a work of remoulding men to make the working people into communist revolutionaries by revolutionizing and working-classizing them. Here the main stress is laid on the work of arming them with the Juche idea of President Kim Il Sung.

b. The Technical Revolution

As mentioned in the Six-Year Plan, the three major tasks of the technical revolution are to be carried out dynamically for freeing the people from hard labour.

c. The Cultural Revolution

Main efforts in the cultural revolution are directed to letting the working people have an educational standard of the senior middle school and acquire at least one modern skill, and stepping up the intellectualization of the whole of society. Its objective is to obliterate the difference in labour once and for all and realize the complete equality of the working people. To this end, it is necessary to enlist all the working people in higher educational system.

(2) THE REVOLUTIONARY PRINCIPLE OF SELF- RELIANCE IS TO BE CARRIED OUT

The revolutionary principle of self-reliance is to carry out the plan relying on one's own strength, techniques and resources by exploring what is in short supply and making what is lacking under the slogan, "Let us display the revolutionary spirit of self-reliance more fully."

7. THE FUTURE PROSPECTS

The Second Seven-Year Plan will be carried out with success.

Since military confrontation continues due to the machinations of US imperialists and their south Korean puppets to create "two Koreas" and their acts of war provocation the Republic has to bear heavy economic and military burden. Economic construction, therefore, is facing great difficulties. But it is fully possible to overcome them and carry out the Second Seven-Year Plan with success.

(1) PRESIDENT KIM IL SUNG'S LEADERSHIP

The President always puts forward tasks with scientific foresight and perspicacity.

In order to cope with the abnormal weather conditions he

called a Plenary Meeting of the Party Central Committee and set forth the five-point nature-remoulding programme and the policy of drawing underground water by digging wells and driving pipes. As a result, in 1978 the agricultural production of the Republic suffered no damage in spite of severe drought.

(2) THE STRENGTH OF THE PEOPLE FIRMLY RALLIED AROUND THE PRESIDENT

The President put forward original strategy and tactics in each period and stage of struggle, though untold difficulties and trials cropped up in the anti-Japanese revolutionary struggle, the Fatherland Liberation War and the socialist revolution and construction. The existence of the people who believe in the great President and are firmly rallied around him gives a great hope to the Republic.

(3) THE INDEPENDENT NATIONAL ECONOMY BUILT IN THE COURSE OF SEVERE STRUGGLE

Let me take an example. The Republic runs the thermal power stations with anthracite abundant in the country. In 1973 the world was in the midst of a great economic upheaval due to an oil crisis. But the Republic which does not use heavy oil for fuel did not suffer from it at all. The Republic will maintain its political independence as its economy is not dependent on others.

(4) SOLID FUEL, RAW MATERIAL AND POWER BASES

The Republic so abounds in mineral resources that it is widely known as a land of treasures. With inexhaustible deposits of bituminous coal of high caloric value and anthracite of high quality, the Republic's future economic development is fully assured in the 100 years to come. The rich mineral resources and the power bases equipped with advanced techniques assure the Republic of the future of economic construction.

(5) ONE MILLION NATIONAL CADRES

An independent sovereign state cannot be built without national cadres. They say the Provisional People's Committee of North Korea established at the beginning of 1946, immediately after the liberation, discussed the problem of production of pencil at its first meeting. The Republic, which had been subjected to colonial slavery for 36 years due to the occupation of Japanese imperialism, had very backward economy, science and technology. Realizing this situation the President adopted the policy of keeping education ahead of all other undertakings.

As a result, the Republic stamped out illiteracy in three years and has now come to possess a large army of one million national cadres. This serves as a sure guarantee for building socialism in the future.

(6) THE TASKS OF THE FIRST YEAR FULFILLED

When we visited Korea in 1978 as the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea, a 100-day battle was being waged in the Republic to greet the 30th anniversary of the founding of the Republic, a festival of victors and the tasks of the first half of the first year of the Second Seven-Year Plan fulfilled at 121.6 per cent in total industrial output value as against the same period of the previous year.

The gross industrial output value of 1978 increased by 23 per cent as against the previous year. Grain production reached 8.5 million tons, the highest figure in history, in 1977 in spite of adverse dry weather conditions, and in 1978, too, a bumper crop was harvested.

No doubt the Second Seven-Year Plan will be fulfilled ahead of the set time if things go on at this tempo.

THE CENTRAL INDUSTRIAL AND AGRICULTURAL EXHIBITION

Kobayashi Kietsu

On the morning of July 30 (1979—*Tr.*) we received lecture on socialist economic construction in the DPRK (hereinafter referred to as the Republic—*Tr.*) from a vice-chairman of the Korean Society for Cultural Relations with Foreign Countries; in the afternoon we inspected the Central Industrial and Agricultural Exhibition situated on the bank of the beautiful Taedong-gang River which runs right through Pyongyang.

At the main entrance a tower soared high symbolizing the ideological, technical and cultural revolutions. There were office buildings on the right and three pavilions on the left.

The first floor of the largest Pavilion No. 2 was the engineering industry pavilion, where various kinds of up-to-date machine tools and products were laid out in good order. It was really wonderful. Among them were different lathes, planers, boring machines and presses. The high-speed precision lathe “Kusong No. 3” won two golden medals at international fairs. Among others were automatic geometric lathe and accurate boring machine with optical and program controls.

Respected and beloved President Kim Il Sung said:

“Machine tools are the basic means of production for making every other kind of machinery and equipment, so that unless we increase the output of machine tools we cannot reinforce the bases of the engineering industry and produce an adequate supply of the machinery and equipment needed in all our other industries.”

True to his teaching, the machine-makers overfulfilled a colossal production plan by vigorously waging the “let-one-machine-tool-make-machine-tools movement” across the nation. We could witness their achievements here. Moreover, 98 per cent of machines and equipment needed for the Republic are produced on their own and some of them are exported. We deeply realized that this is ascribable to the correct leadership of the President and the great might of the working class of the Republic.

The metal industry pavilion began from the middle of the stairway to the second floor. Here were displayed different metal ores, high-quality steels and nonferrous metals and the products of the second-stage metal processing made of them. The pavilion boasts of the abundance of products of the Republic’s mining and metal industries.

The chemical industry pavilion came next. The Republic is short of cotton, and it exerted great efforts for the development of chemical fibres in order to solve the clothing question for the people under the guidance of the President. The fruit is the vinalon industry. First of all, the model of production processes of vinalon and various products arranged here attracted our attention. Vinalon is fibre which is made from limestone and anthracite abundant in the Republic. It is four times as durable as cotton and the frictional resistance is much stronger than nylon or tetoron. Its quality is similar to that of cotton and pleasing to the touch. It is quite hygroscopic and is

very good for health; too, they say. This vinalon is the very "fibre of Juche", the pride of the Republic.

Then, we were attracted by the successes achieved by the fertilizer industry. On our way to Pyongyang from the airport, we noticed a slogan "Fertilizer is rice, and rice is socialism".

There were many exhibits such as the model of the production process of ammonia (nitrogenous fertilizer) through the gasification of anthracite, as well as phosphatic and potash fertilizers and weed killers, made with domestic raw materials, the production of which does not cause any pollution. These exhibits showed the achievements made in the struggle to free farmers from the hardest work, namely, in the efforts of industry to aid agriculture, that is one of the three principles of socialist rural development.

More than one hundred medicines made of *insam* testify to the ever-increasing production of herbs suited to the physical features of Koreans. This is thanks to the modern production equipment and prophylactic system.

The last of Pavilion No. I was called the electronic industry pavilion.

At present, the Republic is waging a struggle for the overfulfilment of the tasks of the Second Seven-Year Plan, in order to carry out the line of three revolutions. The technical revolution, one of the three revolutions, is intended to free the working masses completely from backbreaking work. Therefore, they are striving to consolidate the foundation of the electronic and automation industries, and direct great efforts to the production of various electronic measuring apparatuses and automation devices. The results were diverse electronic, automation and telephone devices, such as radio and television sets. Their models were put on show.

This convinced us that electronic industry had made a great progress in the Republic in a short span of time.

We could get to Pavilion No. 2 through a roofed passage from the second floor of Pavilion No. 1.

The second floor of Pavilion No. 2 was occupied by light industry pavilion.

The President said that **“The central tasks of light industry are those of raising the quality of consumer goods, increasing their variety and lowering their production costs.”** He led the Korean people wisely in the production of consumer goods. And we saw the results here. What attracted our attention first were the various kinds of fibre products and fabrics. In the pre-liberation years the annual per-capita output of fabrics was no more than 14 cm and the people were unable to wear even rough hemp clothes adequately. But the textile industry whose main products are the chemical fibres has made a great progress and the yearly output of fabrics amounts to over 600 million metres, so that the clothing question has been fully solved. In addition, the brilliant silk fabrics that boast of long traditions are highly estimated not only at home, but at the world market as well.

Next, we were attracted by a variety of beautiful and convenient kitchen utensils such as aluminium and plastic products and enameled ware. One of the three tasks of the technical revolution—that of freeing women from the heavy burden of household chores—was successfully carried out. And electric products such as electric stoves, cooking pots, washing machines, refrigerators, etc. and universal food-processors and pans on the show are very popular among women.

Korean ceramic wares and embroideries proud of long traditions were also on show, the blue and white ceramics

peculiar to Korea are attractive for their graceful colours, patterns and refined shapes. The themes and techniques of the embroideries expressed national sentiments and conveyed superb esthetic taste. Both of them have a high degree of artistic value.

Downstairs was the agricultural pavilion. In 1964 the *Theses on the Socialist Rural Question in Our Country* was published. It proposed a policy to accelerate the industrialization and modernization of agriculture, or the irrigation, electrification, mechanization and chemicalization, designed to overcome natural calamities. The food is not only self-sufficient now, but some of it is exported and the rest stored up with care. The well prepared visual aids were exhibited to indicate these achievements. There was a panorama that indicated the development of the rural villages in the Republic. Modern houses built by the state stood in good order. Every house had water service and a television set; schools, kindergartens and hospitals were built nicely; there was a dense network of bus service; all the farms were crisscrossed with the waterways; there were small reservoirs and pumping stations wherever necessary; the water-sprinkling system was set up on the terraced fields, too. We had a strong impression that it was an ideal farm village, indeed.

And we could not repress our admiration at the various kinds of food grains, such as rice which is a high-yield crop and maize called the king of dry-field cereals, as well as industrial crops, fruits and vegetables. The excellent livestock products developed in keeping with the geographical conditions, proved the modernization of Korea's stock-breeding techniques.

The last of Pavilion No. 2 was the fishing industry

pavilion. The seas around the Korean peninsula are famous for the abundant marine resources from old times. The Republic directs its efforts to inshore as well as pelagic fishing. They say the fish catch increases as a result of the development of the fishing industry, the refrigeration and the processing of marine products. Diagrams, models, and various finished marine products showing these successes drew our attention.

There was a yard between Pavilions No. 1 and 2. Here in the yard were displayed in good order 20 tractors of different types, including large ones. In the countryside of the Republic, overall mechanization is being stepped up forcefully. There are seven tractors per 100 *chongbo* of cultivated land in plain areas and six in mountain areas. Seeing these tractors we could guess that in the near future, the Republic would complete the comprehensive mechanization of agriculture and free the farmers from hard work once and for all.

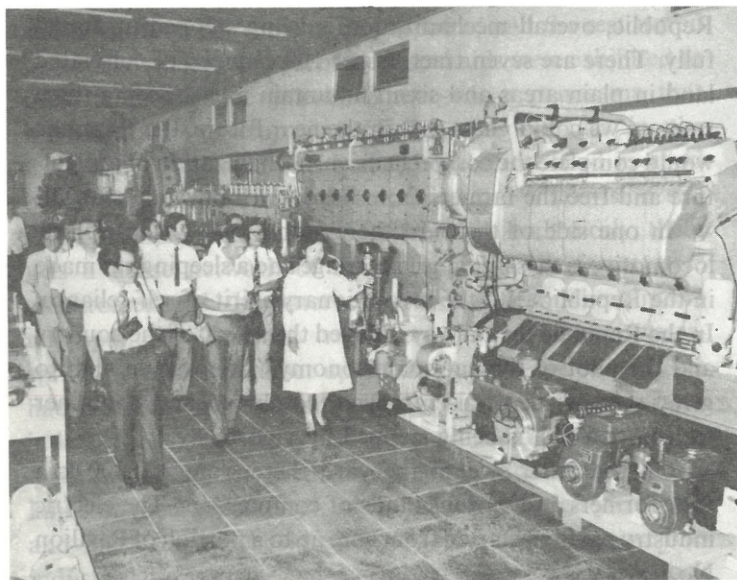
In one side of the yard there stood in rows an electric locomotive, a diesel engine, a carriage and a sleeping car made in the Republic with the revolutionary spirit of self-reliance. In the Republic the railway is called the artery of the country and the pilot of the national economy. This was enough to give us some idea of centralized, combined and container transport which is being stepped up vigorously.

On the other side of the yard there were 200,000 kva transformers and various kinds of compressors. The electric industry pavilion started from here up to a portion of Pavilion No. 3.

Under the leadership of the President, the Republic produces generating equipment designed to be fed on abundant domestic hydraulic resources and inexhaustible anthracite, instead of those using imported diesel oil. This

satisfies the requirements of the national economy for electricity. We should learn a lesson from the fact that at a time when the world is experiencing the oil crisis, the Republic took such measures a long time ago.

A 600 kw synchronous motor and 40,000 kw hydraulic turbine exhibited in Pavilion No. 3 were tremendous. We could keenly feel the vibrant, youthful spirit of the Republic which had produced such mammoth machines for itself in a very short space of time.



Members of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea visit the Central Industrial and Agricultural Exhibition

The last part of Pavilion No. 3 was the construction and building materials industries pavilion. In Pyongyang a great number of sumptuous edifices are being built by up-to-date techniques. There is the Metro that is called underground palace. In this pavilion there were exhibited cements, metal and chemical building materials. We were attracted by the samples of various marbles, a speciality of the Republic, which emphasize the characteristic features of different buildings.

President Kim Il Sung said:

“Thanks to the Party’s correct line of building an independent national economy and to the popular masses’ heroic struggle for its implementation, our once underdeveloped colonial agrarian country was converted in a historically very brief period into a socialist industrial state with its powerful heavy industry, modern light industry and developed agriculture.”

Our inspection was very short, but we could understand all the aspects of the successes that had been scored by the Korean people in the construction of the socialist independent economy in a short space of time under the President’s guidance. They brought the revolutionary spirit of self-reliance into full play under the slogan “With our own resources, our own technology and our own efforts!” holding aloft the banner of three revolutions.

Lastly, let me itemize the processes of the socialist economic construction.

1) PERIOD OF THE POST-WAR RECONSTRUCTION (THREE-YEAR PLAN—1954-1956)

The main task of this period was to restore every branch of the national economy to the pre-war level. It was not only to rehabilitate the national economy ruined by the war simply to the original state, but to do away with the colonial lopsidedness handed down from protracted vicious Japanese imperialist rule, thereby to lay down the foundation of the future socialist industrialization. Therefore, it was necessary to give priority to the growth of heavy industry, while, at the same time, rapidly restoring and developing light industry and agriculture to stabilize and raise the people's livelihood deteriorated by the war.

The task was carried out in two years and eight months in the total industrial output value, thus exceeding the pre-war level.

2) PERIOD OF LAYING FOUNDATIONS FOR INDUSTRIALIZATION (FIVE-YEAR PLAN—1957-1961)

The main task in this period was to consolidate the basis of socialism and to solve the problems of food, clothing and housing for the people.

This was overfulfilled in the industrial output value in two and a half years. The three problems were basically solved.

3) PERIOD OF THE COMPLETION OF SOCIALIST INDUSTRIALIZATION (SEVEN-YEAR PLAN—1961-1967)

The main task was to carry out the overall technical modernization and the cultural revolution and to raise the people's living standard considerably, on the basis of the triumphant socialist system.

The Seven-Year Plan was put off for three years in order to increase the defence capacities in the light of the US aggression in Vietnam, tensions in Asia and the complex situation within the international communist movement. In 1970 all the targets of the Seven-Year Plan were hit victoriously, and the historic task of socialist industrialization was carried out splendidly.

4) PERIOD OF THE THREE TECHNICAL REVOLUTIONS (SIX-YEAR PLAN—1971-1976)

The main task was to consolidate and develop the achievements of socialist industrialization and advance the technical revolution onto a new higher plane, so as to cement

the material and technical foundation of socialism and liberate the working people from hard work in all fields of the national economy.

The plan was carried out one year and four months ahead of schedule in the gross industrial output value, which grew 2.5 times in 1976 as against 1970.

5) THE SECOND SEVEN-YEAR PLAN (1978-1984)

The main task is to accelerate the Juche-orientation, modernization and scientization of the national economy, so as to further consolidate the socialist economic foundation and raise the people's living standard.

JUCHE-ORIENTATION OF THE NATIONAL ECONOMY

It is intended to build and develop the economy to suit Korea's situation, relying on its resources and techniques.

MODERNIZATION OF THE NATIONAL ECONOMY

This is to modernize technical means in all domains of the national economy and boost production, while making the work easy.

SCIENTIZATION OF THE NATIONAL ECONOMY

This is to place all technical processes and methods of

production and management activities on a new scientific basis.

DEVELOPMENT OF PRODUCTION IN THE DPRK

| Items \ Years | 1949 | 1970 | 1978 | 1984 |
|--|-------|--------|--------|---------------|
| Electric power (million kwh) | 5,924 | 16,500 | 35,000 | 56,000-60,000 |
| Steel (million tons) | 0.144 | 2.2 | 4.5 | 7.4-8 |
| Coal (million tons) | 4.005 | 27.5 | 60 | 70-80 |
| Cement (million tons) | 0.537 | 4 | 9 | 12-13 |
| Chemical fertilizers (million tons) | 0.401 | 1.5 | 4 | 5 |

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

A VISIT TO THE CHONGSAN COOPERATIVE FARM

Kawasaki Mitsuo

President Kim Il Sung said:

“...man is the master of all things and the decisive factor in everything. Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful.”

This is the starting point of the Juche idea authored by President Kim Il Sung.

We visited the Chongsan Cooperative Farm to grasp the real state of affairs in the rural economy, where people, as masters of all things, lead a public life. It was early August (1978—*Tr.*). The weather was sultry. There had been little rain since April, but the crops were growing fresh and green across the immense expanse of paddy and non-paddy fields stretching out from the outskirts of Pyongyang. The paddies were brimming with water and the maize, the king of dry-field crops, now more than two metres in height and laden with huge ears, packed the fields on either side of the highway along which our car sped 80 km an hour.

We could not but be surprised to see the crops growing vigorously in spite of the long spell of drought. We pondered over the reason, before our car arrived at the Chongsan

Cooperative Farm after 30 minutes' ride.

The woman chairman of the farm and guide received us in front of the Chongsanri Revolutionary Museum, situated in the centre of the village. They gave us a rough explanation on the history and the situation of the farm.

In 1945 World War II ended in the defeat of Japan and Korea was liberated from the 36 years of Japanese imperialist colonial rule. However, Korea was divided in north and south because of the US imperialist occupation of south Korea. Moreover, Korea had to undergo the three years of harsh war from 1950, caused by US imperialist invasion. The DPRK suffered enormous losses which were beyond description. US planes had dropped on the northern half of the Republic an average of 18 bombs per square kilometre. Thus, 8,700 factories, enterprises and mines, 60,000 *chongbo* of arable land, some 600,000 dwelling houses, 6,000 schools, hospitals and theatres were destroyed. Towns and villages had been literally reduced to ashes. But, in this difficult situation, the people rose up in the postwar reconstruction, firmly convinced that they could rebuild the country without fail, as long as there were the guidance of great President Kim Il Sung, the Party, state power, people and territory.

During the period of the Three-Year Plan (1954-1956), in the agricultural spheres, efforts were concentrated, under the guidance of the President, on boosting grain output to solve the food question, the most pressing problem, as soon as possible, while, at the same time, accelerating the socialist cooperativization of the private economy.

In 1958, during the period of the Five-Year Plan that started in 1957, the socialist transformation of private trade and industry and agriculture was completed. As a result, the socialist system free from exploitation and oppression was

firmly established in the countryside of the Republic. And from then on, agricultural tractors began to be produced.

The Seven-Year Plan which started in 1961 was the stage for the completion of socialist industrialization. In this period the irrigation of agriculture was finished and the electrification also effected throughout the countryside. In addition, the mechanization and chemicalization also made giant strides in the rural villages. As a result, the grain output increased radically and the Republic attained complete self-sufficiency in food. We were told that the agricultural tax in kind was abolished during this period.

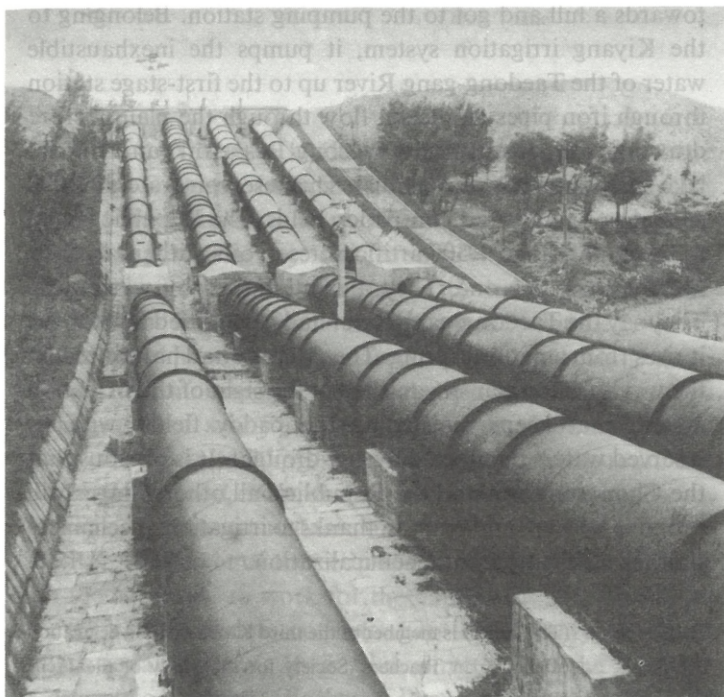
The Six-Year Plan began in 1971. Around this period the cold front started to cause a great hindrance to agricultural production on a worldwide scale. In order to keep off the consequences of the cold front, greater efforts were directed to irrigation under the leadership of the President. Across the nation, 117 reservoirs, 8,850 pumping stations, 75,000 wells, and 9,900 ponds were built; 6,200 pumps were also made. They secured a newly irrigated area of 200,000 *chongbo* and, an all-round irrigation system was brought to completion.

With the consolidation of the material and technical foundations of agriculture and the thoroughgoing introduction of the Juche farming method, a bumper harvest is reaped every year, despite the extremely unfavourable climatic conditions caused by the cold front.

Particularly, the Chongsan Cooperative Farm is a model Korean farm, that gave birth to the Chongsan-ri method as a result of the on-the-spot guidance of President Kim Il Sung. Farm houses were built the same way as urban dwellings; ferro-concrete houses and individual dwellings were built in large numbers. A hospital, nursery, kindergarten, primary school and senior middle school were built up. In Chongsan-ri,

too, universal 11-year compulsory education is in force.

We were warmly welcomed at the nursery and kindergarten of the farm. We were greatly touched by their most cordial reception, quite different from lip homage or a welcome for form's sake. The children were cheerful, indeed, and full of



The second-stage pumping station of the Kiyang irrigation system

intimacy. Such expressions could be made only by those who enjoy boundlessly benevolent love. Apparently their happiness resulted from the elimination of worries about food, clothing or housing and from the abolishment of medical and tuition fees and taxation.

Then, we inspected a reservoir that can be called a source of bumper harvest. There was no river around it. Our car ran towards a hill and got to the pumping station. Belonging to the Kiyang irrigation system, it pumps the inexhaustible water of the Taedong-gang River up to the first-stage station through iron pipes and lets it flow through the plain, before drawing it up again to the Taesong Reservoir (an artificial lake surrounded by mountains). This reservoir waters 11,000 *chongbo* of paddy and non-paddy fields. The Republic is said to have more than 1,500 artificial reservoirs, either larger or smaller than this one. They are interlinked by waterways. They say the Taedong-gang River had never dried up because it rises from a natural spring. The doubts I had harboured on the way to Chongsan-ri vanished at the sight of the irrigation system that keeps moistening the paddy fields, with its reserved waters unaffected by any drought. It is obvious that the Chongsan farm and the Republic's all other villages will progress by leaps and bounds, thanks to irrigation, mechanization, electrification and chemicalization.

(The author is member of the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

NATIONAL ECONOMY INSTITUTE TRAINS CADRES

Oishi Tadao

It was on August 1 (1979—*Tr.*) when we inspected the National Economy Institute in east Pyongyang covered with green foliage. It was a rainy season, and it rained cats and dogs that particular day. The school affairs chief and a guide were at the entrance to receive us. At the drawing room on the second floor we were given a rough explanation of the institute. There were questions and answers and, then, for some three hours in the morning, we inspected about ten research rooms, which are but a tiny part of the institute facilities. Multi-storyed modern buildings, a dormitory and dining-room are arranged in good order on the spacious school grounds.

The institute trains state and economic officials of the DPRK, the power of the people, and reeducates the officials on the active list to work for the nation.

This institute does not belong to the ordinary collegiate educational system. It is run directly by the Central Committee of the Workers' Party of Korea. So are Kim Il Sung Higher Party School that turns out Party officials, Kumsong Political Institute for officials of working people's organizations and the International Relations Institute aimed at training external service personnel. There

are similar training centres in provinces and counties.

This institute is unique in its official function of training and retraining the nation's cadres who run the state economy, as well as in the content and methods of its education. This institute was founded on July 1, 1946 and Kim Il Sung University on October 1 that year, in order to ease the dire shortage of native cadres right after the country's liberation from Japanese imperialist colonial rule.

In the early days the students numbered only 100 to 200, and they were trained for one or two or three months.

President Kim Il Sung said:

"It is impossible to build an independent state without able native cadres to work in all domains of politics, economy and culture. It is, therefore, one of the most important tasks confronting the Government of the Republic to train in a big way native cadres who are needed in all fields of state building."

He gave on-the-spot guidance and instructions to this institute on many occasions. He did so even in the days of the Fatherland Liberation War and in the tense situation caused by the "Pueblo" case. Thanks to the care and guidance of the President, the educational contents improved, and the surroundings of the institute were put in an excellent shape.

At present this institute aims to train the students to be revolutionaries, revolutionary fighters armed with the great Juche idea, the revolutionary idea, so that they can properly perform responsible tasks of state and economic administration. The institute consists of 11 departments (state construction, agricultural management, industrial management, commercial management, finance and banking, planning, statistics, materials supply, foreign trade, international monetary affairs and law) and 25 chairs. Fifty odd research rooms are perfectly arranged. The institute has five courses—

from the four-year to the one-month course. While at school, the students are given the same amount of living allowances as they are on the job, and all of them live at the dormitory, so that they are provided with every condition to study without any worries.

This school plays such important role that if one wants to be an administrative official, one must attend it.

Four-Year Course: The core elements such as instructors of county level organizations, work-team leaders and workshop managers in the neighbourhood of 30 are admitted to this course, on the recommendation of their local organizations. This course is the first stage for the promotion as cadres.

Two-Year Course: The eligibles are promising and zealous personnel of 40 or thereabout on the active list, picked out of deputy chiefs of county-level organizations, deputy factory managers, workshop managers, deputy directors of ministries under the Administration Council. After graduation, they are to be promoted to higher posts.

One-Year Course: This is aimed at reeducating senior officials—bureau chiefs and cadres of ministerial level, county people's committee chairmen, managers and chief engineers of factories.

In general, persons of 40 to 50 are admitted, though there are people past 60. They make intensive studies of administration. When they finish the course, they return to their posts. The one-year course admits chiefs and deputy chiefs alternatively every four or five years. Therefore, the functionaries already educated in the two-year and four-year courses take this course, too.

One-Month Course: In the Republic the working people attend the lecture meeting on Wednesdays and political

studies on Saturdays. National cadres are no exception. In addition, they are supposed to take this one-month course every year. They include vice-premiers of the Administration Council, ministers, bureau directors, chairmen of county, city and provincial people's committees, managers and chief engineers of large enterprises.

They study Party policies for the given period and problems related to their implementation; they hold debate on some of the problems. As is the case with the one-year course, the chief and deputy chief of the organization attend the course in turns, which gives no hindrance to the work. So they study without any worry, staying at the dormitory with the students of other courses. Throughout the school days the students are prohibited from telephoning for private or official purposes, or receiving phone calls from outside for similar purposes.

In addition, the institute has the three-year postgraduate course. As for the contents of education we observed, two examples are cited below.

(1) AGRICULTURAL SYSTEM RESEARCH ROOM

The present agricultural system is an application of the mass line based on the Juche idea. Under the former system there was the Agricultural Ministry of the national government, and then came provincial and county people's committees and cooperative farms (or the production unit). The agricultural department within the county people's committee directed farming in a rather administrative way. Therefore, in the latter half of the 1950's when the Chollima Movement and the agricultural cooperation developed,

specialized technical guidance of production could not be fully ensured, and problems arose also in the supply of farm implements and other materials. A new administrative system came into being in early 1960 in accordance with the spirit of the President's on-the-spot guidance to the Chongsan Cooperative Farm. In this system, the Ministry of Agriculture was reorganized into the Agricultural Commission under which are provincial rural economy committees, county cooperative farm management committees and cooperative farms. The Agricultural Commission's main function is to give guidance to the overall development of agriculture and the advancement of farming techniques. Other functions were turned over to provinces. The county cooperative farm management committee took over agricultural organizations and enterprises (farm machine stations, irrigation offices, etc.) which had been under the control of the county people's committee. It started to fulfil an important role as an independent, specialized body.

In this way, the new agricultural guidance system introduced an advanced method of industrial management into agriculture, whose level of management was to be uplifted to that of industrial management. It was to combine agriculture with industry, develop cooperative ownership in the rural economy into all-people ownership and organically coordinate the activities of all bodies. This made it possible to correctly combine immediate and prospective tasks for the advancement of agriculture. This is what I was told.

The other day we saw green rice plants growing on the paddy fields and beans on their ridges. This led us to believe that a bumper harvest would visit this year, too. The Mangyongdae Cooperative Farm we inspected has eight tractors per 100 *chongbo* of land to accelerate the mechaniza-

tion of farm work. The number of engineers and assistant engineers accounts for 40 per cent of the farmers. The woman chairman of the farm was said to have the title of Labour Hero and be on a par with the manager of a large factory.

The situation of this farm well explains an aspect of the present agricultural guidance system.

(2) INDUSTRIAL MANAGEMENT SYSTEM RESEARCH ROOM

The former system was one-man management. Therefore, in most cases, the manager ran the enterprise according to his own judgment. However, this system of one-man management could not handle socialist enterprises. Particularly it could not cope with the expanded scale of industrial production. So it was reorganized after the Chongsan-ri method came into being.

The present system was effected as a result of President Kim Il Sung's on-the-spot guidance to the Taean Electrical Machinery Plant in late 1961. It is called the Taean work system.

In this system, on the basis of the establishment of the collective leadership of the factory Party committee, the manager undertakes administrative work and the Party secretary takes care of political work to assist the manager. And the chief engineer, as the chief of staff under the manager, takes care of production activities such as planning, production and technical guidance. The new system is characterized by the organic combination of political work with administrative work and by the establishment of a unified system of production guidance as can be observed in the role of the staff. In addition, the superior bodies in the

centre are responsible for carrying necessary materials to the production sites; the enterprises provide their workers with welfare service supplies, in coordination with other organizations concerned. This new set-up enabled the enterprises to concentrate on productive activities and the workers to apply themselves to their work.

Article 30 of Chapter II of the Socialist Constitution of the DPRK defines the Taean work system as **“an advanced socialist form of economic management whereby the economy is operated and managed scientifically and rationally on the basis of the collective strength of the producer masses”**. Along with the above-mentioned agricultural guidance system, this system forms the economic guidance and management system of the Republic.

The rapid development of industry in the Republic is fully explained by a mere fact that the total industrial output value in 1976 was 7.8 times that in 1960.

In the two afore-mentioned systems, under the Party committee's guidance, the economy is run by closely combining political and economic work and through the collective efforts of the producer masses, and planning, technical preparations and organizational arrangements for production are guided in a unified way. These systems enabled the working masses to take an active part in economic management and the mass line to be applied splendidly in this work.

Comparing these systems with the previous ones, the students not only acquire a comprehensive knowledge but also study all the details of management of production at respective research rooms. For example, at the cereal cultivation research room we inspected they can study diverse subjects such as seed improvement and cultivation, the supply system of seeds and products, measures against the cold front,

flood and typhoon. They make use of the charts on all the walls, samples and models on their desks. The visual aids were so detailed that one can study oneself without any explanation. We cannot but admire their scale and profundity.

Next, we observed their educational methods. Take the four-year course of the industrial management department for example. The educational plan was so drawn up that the students can perform functions of the workteam leader in the first year, those of the shop manager in the second year, and those of the department head, deputy manager, chief engineer and manager of the enterprise in the third and fourth years. In their education the proportion of theory to practice is as 3 to 7. Theoretical education is composed mainly of lectures and debates. Practical education is composed of exercises, movies, debates and so on. In the two management system research rooms there are charts comparing the old system with the new one. And the gist of the present system is described on the front wall. There is such a mechanical device that if one pushes the button, red or blue lights appear on the spots desired. In the irrigation research room various methods of using water are shown on a huge model. Thus, everything is made to serve the students, and heuristic methods of education are effectively applied.

Their studies are checked through debates and short theses prepared by themselves. They go out to workplaces for practice. If one is poor in basic knowledge or practice, one reviews what one has learnt until mastering it, before one goes over to practice.

There is no entrance examination. The students are admitted to the institute on the recommendations from organizations concerned. But, once they are admitted, they come under a strict system. They must take examinations at

the end of each term and before graduation, and must hand in reports in the form of small theses every month. I thought this strictness and repetition in education is not only intended to impart knowledge to the students so that they do not fall behind the rapid economic and political advancement of the Republic.

With regard to socialist industrial management President Kim Il Sung said:

“What is the difference between the socialist industrial management and the capitalist industrial management?

“It is that unlike the latter the former puts the consciousness of the people on the move. What is essential in the socialist industrial management therefore, is the work with people.” The working masses who have become true masters of power, play an independent and creative role in all the economic activities, including production and management. These activities (through their independent and creative labor) are guaranteed by steady political work or work with people to be conducted by a revolutionary party and leadership cadres that command active support from the people.

In its Article 12, Chapter I the Socialist Constitution of the DPRK stipulates: **“The State thoroughly applies in all its work the great Chongsan-ri spirit and Chongsan-ri method to guarantee that the higher bodies help the lower, the masses’ opinions are respected and their conscious enthusiasm is roused by giving priority to political work, work with people.”** Officials are always required to put into practice the great Chongsan-ri spirit and Chongsan-ri method that arouse the conscious enthusiasm of the masses by giving priority to work with people. Another characteristic feature of this institute lies in the fact that it teaches the students to acquire that spirit and method so that they put them into practice without fail.

Today the Republic is stepping up the intellectualization of the entire people by running effective establishments to educate people while on the job. To my mind this institute endeavours to make the ties between cadres and the popular masses still closer and establish new human relation on the collectivist principle of “One for all and all for one”.

In fact, during my 19 days’ stay in the Republic I met and saw many people working at factories and on farms. The teachers preparing one teaching material after another in an original way; young women workers of the Socialist Working Youth League meticulously guiding the Juvenile Corps members to help farming; and the deputy director of a hospital who said that doctors regarded their work not as a mere job, but as an honourable revolutionary task and that the nurses were comrades working together for the revolution, only carrying out different assignments. I keenly felt that the future could be carved out only by those who are equipped with the “correct viewpoint on man” and embody the Juche idea that the masters of the revolution and construction are the popular masses and that they are also the motive force of the revolution and construction.

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers’ Society for the Study of the Juche Idea.)

INSPECTION OF PYONGYANG MEDICAL COLLEGE HOSPITAL, CENTRE OF JUCHE MEDICINE

Igarashi Tsugio

The college hospital is situated in a quiet street covered with foliage. The deputy director for medical affairs was at the entrance to receive us.

This hospital is attached to Pyongyang Medical College. We looked round every ward and, the physical therapy room equipped with up-to-date facilities. All the data gained here are said to be compiled through electronic computers and used for operations. Young students were at their work in tidy rooms equipped with up-to-date medical appliances. The hospital serves medical education like this.

In a room I witnessed a man who had got an operation on his heart. The man had been unconscious for 35 days before he came to as a result of the operation.

After inspecting the operation room of the revival department and that of the internal cardiac treatment department, we saw a gastric ulcer operation. Various kinds of up-to-date medical appliances were used for it.

Before we went into the operation room, we put on white frocks, caps and masks and boots made of cloth.

The deputy director told us that there were separate

operation rooms for the heart, thorax, brain, stomach, urinary organ and obstetrics and that President Kim Il Sung had provided the hospital with a large number of up-to-date equipment and appliances.

The medical service in the DPRK is characterized mainly by the completely free medical care for the people and the section doctor system. In other words, universal free medical treatment is given at state expense. The section doctor system, the most advanced medical service, was instituted in accordance with President Kim Il Sung's teaching that socialist medicine is prophylactic medicine. At present the Republic has a doctor for every 400 persons.

There is a people's hospital in each ri, the lowest rural administrative unit, and every factory has its own hospital. And there is a clinic in each dong that is the lowest urban administrative unit, and a people's hospital in every county. The county people's hospital is adequately equipped to perform special operations. The province, or the higher administrative unit, has a provincial people's hospital. This hospital is also called a provincial medical college hospital and takes care of the training of the students. Major cities have special pediatric hospitals. Factories, enterprises and mines have their hospitals also.

Doctors make their rounds in the districts in their charge to prevent diseases. If patients are found, they are able to get systematic medical treatment at ri, county, provincial or national hospitals according to their diseases.

In order to effect such a medical system, an adequate supply of medicines is essential as well as the training of doctors. There are drug factories both in the capital and localities.

Medical workers such as nurses, pharmacists and doctors

are trained at state expense.

Thanks to this system, measles was stamped out after the Fatherland Liberation War. They are proud of this as a victory of preventive medicine.

Lastly, the deputy director said: "It is an important duty for us medical workers to serve the popular masses and protect their health. This emanates from the theory of the Juche idea. Therefore, we acquire the latest medical science and treat all patients free of charge. We will continue with a vigorous devotion movement, conscious of the mission of the hospital at the service of the people."

This unique devotion movement is to effect the slogan "A doctor must be communist before being doctor." In this movement he even offers his flesh, bones and blood to save the patients. We could not but wonder at the Juche medicine which devotes everything to the treatment of patients. At the same time, we had to ponder over Japanese medicine that is said to be highly developed.

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

PYONGYANG, THE JUCHE CITY, AND “UNDERGROUND PALACE”

Okuno Yutaka

The fourth Korea-visiting delegation of the Japan Teachers' society for the Study of the Juche Idea landed on the Pyongyang airport at 12:15 p.m. July 27 (1979—*Tr.*).

We were received by the vice-chairman of the Korean Society for Cultural Relations with Foreign Countries and young girls who had red neckerchiefs around their neck and bouquets of flowers in hands. We were lavished with cordial words of welcome before we left the airport at seven minutes to one p.m.

A ten-minute drive brought us to the gate of the beautiful and grandiose city of Pyongyang.

We spent most of the 19 days in Pyongyang until we left its airport at 9 a.m. on August 14.

Here I should like to make an account of Pyongyang and the underground palace.

In my primary school days I was taught that the south of Korea was agrarian while the north had developed mining industries, with its mountains bare of trees. However, while running from the airport to Pyongyang, I noticed the fields and mountains were all green. The road was lined with large trees up to Pyongyang. My first impression of Pyongyang was

that it was, indeed, a city in a park because it was thick with foliage, only the rice fields being replaced by buildings.

During the Fatherland Liberation War Pyongyang was so severely destroyed by US planes that the Americans prattled that “there are no more targets left in Pyongyang” or that “Korea will be unable to rise again in 100 years”. But as soon as the war was over, the Korean people turned out in the reconstruction of the country, like undying eagles, to build an earthly paradise, in accordance with the plan worked out already during the war. The result was that a magnificent city came into being.

Pyongyang is called a Juche city. Not only the construction workers but also the workers in other domains, students, soldiers and even women took part in construction. There was no similar instance elsewhere in the world.

The Taedong-gang River and Potong River flowing through Pyongyang would rise above their banks when it rained but, now, there is no more flood however heavy the rain, thanks to the transformation of nature. Schools, kindergartens, nurseries and students and children’s palaces were built first for the youngsters, the “kings” of the country. Chollima Street was completed in six months. Buildings higher than ten storeys, the time-honoured Mangyongdae, the Korean Revolution Museum, the Mansudae Art Theatre, Moranbong Park were built in a modernistic and magnificent way to suit the national taste. Pyongyang continues with the construction projects, that include an edifice equipped with a warm-water swimming pool and various other cultural and welfare facilities, and a maternity hospital with a floor space of 60,000 square metres.

The roads running from Pyongyang to localities were also lined neatly with trees, and Juvenile Corps members were

tending flowers on the roadside. This was quite impressive.

We took the Pyongyang-Wonsan expressway, driving 140 kilometres an hour. It was a very quiet road. We could see only a few tractors on the way. We were much moved by a story that the course of the road was changed because there was an ancient tomb in the planned course. The Pyongyang Metro was really marvellous. It is said to be used by 200,000 people on an ordinary day and some 450,000 on a holiday.

I had chances to ride the underground railway on July 30 and August 13. Our inspection began at Ponghwa Station. As soon as we passed the ticket gate, we saw an endless escalator running down into the depth of the ground. Hearing a melody coming out of loud speakers, we got to the station. The escalator was faster than the Japanese one. It was cool on the platform in spite of a sultry summer day. The marble floor reflected the beautiful lights of the chandeliers. In spite of myself, I exclaimed, "This is an underground palace!"

The embossed marble pillars stood in two rows and the walls on both sides were decorated with mosaics indicative of the characteristic features of each Metro station. Some of the mosaic works were 70 metres long. Each of them forms a complete picture, but it was so arranged that viewed between the pillars, any part of it seemed to be a separate picture.

The marble pillars at Konguk Station were splendid, each measuring three and a half spans around.

The chandeliers were different in form according to the stations. Those at Hwanggumbol Station looked like clusters of grapes.

Samhung Station symbolizes the intellectual and moral education and physical training of students. Forms from kindergarteners up to college students studying hard were drawn in a picture 2 metres long and 1.5 metres wide.

Hwanggumbol Station was decorated with coloured mosaics and murals portraying rice, wheat, maize, vegetables and fruits.

At rush hours in the morning and evening, the trains run every three minutes but, usually, every five or six minutes. They operate from six in the morning to one o'clock midnight. They have three carriages, on an average, but, four at rush hours.

At the platform was a picture of items that cannot be taken into the carriages. They include gasoline, birds, fish, tobacco and tools for construction. But there was no notice of any kind of them in the carriage, where not a speck of dust was to be seen. It was cleanness itself.

We went to the Taesongsan Pleasure Park. It was an earthly paradise where people enjoy their holidays with their families.

Ponghwa (Torch), Sungri (Victory), Kaeson (Triumphant Return), Chonsung (War Victory), Chonu (Comrades-in-Arms) and Kwangbok (National Liberation) Stations symbolize the history of the struggle for national liberation, which was crowned with independence and revolutionary victory. Pulgunbyol (Red Star), Samhung (Prosperity), Tongil (Reunification), Konguk (Nation-Building) and Hyoksin (Innovation) Stations signify the revolutionary cause to be carried forward for generations to come, the Korean people's zeal to fight for national reunification, firmly rallied around President Kim Il Sung, the socialist construction being dynamically accelerated and its ultimate goals. I could understand why the stations were named this way.

Kwangbok (National Liberation) Station: It has a 70 metre long picture that presents the Paekdusan secret camp built as revolutionary headquarters during the anti-Japanese

armed struggle waged by the President, who had crossed the Amnok-gang River at the age of 13 and waged an arduous national liberation struggle for 20 years in northeast China.

Konguk (Nation-Building) Station: It is decorated with coloured mosaics showing the Potong River, Chollima Street, the People's Palace of Culture, the Pyongyang Indoor Stadium and the Korean Revolution Museum, and achievements scored in the building of the country. The Potong River would rise above its banks to flood the slum quarters on rainy days. But after liberation, the people succeeded in the great river-improvement project in only 55 days, which the Japanese claimed "will not be carried out in ten years".

Kaeson (Triumphant Return) Station: This is decorated with mosaics depicting President Kim Il Sung and the people listening attentively to his address. He liberated the country by leading the anti-Japanese revolutionary struggle to victory. On his triumphant return home, he inspired the people to nation-building. He said that those who are strong, let them give their strength; those who have knowledge, let them dedicate their knowledge; and those who have money, let them contribute their money.

Hwanggumbol (Golden Field) Station: There are carvings of farm produce. This symbolizes the victory of socialist rural economy through irrigation, mechanization, electrification and chemicalization of agriculture developing side by side with industry. The people reclaimed the sterile land into bumper fields, upholding the "Theses on the Socialist Rural Question in Our Country".

Taking the Metro, the grown-ups will look back on the brilliant history of creation by their own hands, in face of all hardships and tribulations, while the children will visualize their future, appreciating the great tasks done by their

predecessors who brought them this era breaking through national ordeals.

In the morning they will be encouraged by the beautiful marbles, chandeliers and dynamic pictures and in the evening they will refresh themselves in the clean environments, hearing the pleasing melodies.

The Pyongyang Metro is not merely a means of transport; it is also an underground palace, study centre and art gallery.

I am sure that the Juche idea that man is the master of everything and that, therefore, man should be regarded as the most valuable, made the Metro a palace, study centre and art gallery.

When parting the master of Ponghwa Station said to us:

“Our country is not yet reunified. It’s a pity that the people of the same blood are unable to visit each other, though foreigners visit here freely. I hope you will conduct an energetic movement for the reunification of our country.”

WORLD-FAMOUS MT. KUMGANG-SAN

Oishi Tadao

Korea has three mountains famous for their superb scenic beauty. They are not only beautiful, but permeated also with the revolutionary history of the nation. The first is Mt. Paekdu-san, the holy mountain of the revolution. The second is Mt. Kumgang-san which was closely associated with the Fatherland Liberation War. And the third is Mt. Myohyang-san symbolic of culture and international friendship.

The Korean people love and treasure these mountains. The hotel rooms where we stayed, and the drawing rooms, waiting rooms, dining rooms at our places of inspection as well as the Metro stations were ornamented with pictures of the snow-capped Mt. Paekdu-san and its blue crater lake, the Outer Kumgang where fantastic crags soar into the sky and the Sea Kumgang where the white waves splash over the rocks. Similar pictures are to be seen at the shops in the form of large embroideries and other articles.

On the evening of the 31st July (1979—*Tr.*) we had an opportunity to see the revolutionary opera *Song of Mt. Kumgang-san* at the Pyongyang Art Theatre. The plot was concise: a daughter and her mother reunite with the father after the war who parted with them in the days of the anti-Japanese armed struggle. The national dances and music were

really graceful and the rich expression of emotion was superb.

Mt. Kumgang-san was reproduced on the stage through a three-dimensional setting. The whole mountains were a flame in autumn; the Kuryong (Nine Dragon) Falls thundered down; a soldier waved a red flag at the van of a People's Army unit pulling the guns up the rugged mountain path. I was so enthralled by the scenes that I bent forward at a second-floor seat, in spite of myself. Amid a stormy applause, I heaved a sigh and was gripped by a burning desire to see Mt. Kumgang-san with my own eyes.

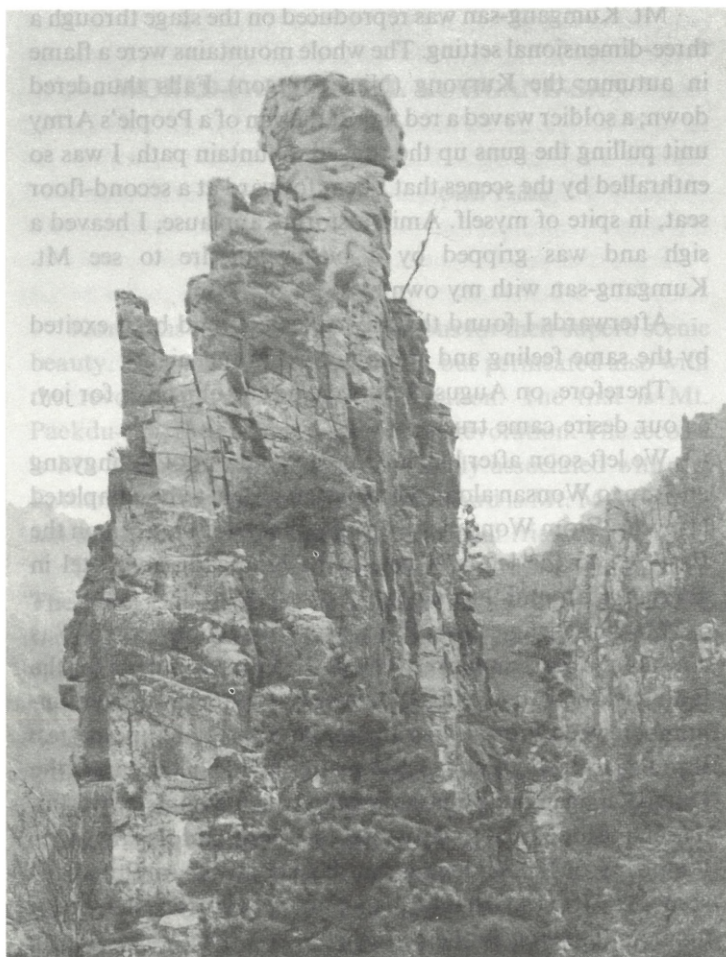
Afterwards I found that my colleagues had been excited by the same feeling and could not sleep that night.

Therefore, on August 9 we were beside ourselves for joy, as our desire came true.

We left soon after lunch. Our car went out of Pyongyang and ran to Wonsan along the expressway said to be completed last year. From Wonsan, we drove our car, looking out on the East Sea to the left and got to the Kumgangsan Hotel in Onjong-ri around 9 at night.

Mt. Kumgang-san was born over 150 million years ago as a result of a diastrophic movement. It is world-famous for the fantastic rocks and cliffs, formed by weathering over unnumbered centuries. It has an area of 531 square kilometres. Piro Peak, the highest, is 1,638 metres high. To the east is the Outer Kumgang and Sea Kumgang which assume powerful, masculine looks and to the west is the gentle and elegant Inner Kumgang. Mt. Kumgang-san boasts of its multifarious sceneries. It is so beautiful that in old days even famous painters threw away their brushes.

It has five beauties: beautiful mountains, beautiful views, beautiful valleys, beautiful lakes and beautiful sea. In addition, Mt. Kumgang-san has been extolled for its unique



Kwimyon Rock of Mt. Kungang-san

beauty at each season: It is called the Flowery Diamond in spring; Eternal Youth in summer when cicadas sing and wild birds chirp; the Maple Mount in autumn when it is tinged with red; and the Dog Bones in winter when snow-flowers bloom on the trees.

We climbed up the Chonson-dae Rock, inspected the Kuryong Falls and enjoyed boating at Samil Lake. These three days were serene, not a speck of cloud in the sky.

For sightseeing at Manmulsang Peak, we went up a sloping path paved with flat stones, each more than a metre wide, hearing the explanation by a woman guide. First, we saw the Kuimyon (Devil Face) Rock. This large grotesque rock also serves as a cigarette packet design.

Invigorated by cool breeze from pine thickets, the singing of cicadas and various flowers, we went up a crooked mountain path and came near to the top. We took a rest at the Mangjang Spring. It is said from old that a gulp of its water makes one ten years younger. From here starts a steep stairway cut in the rocks and supported by iron ladders. It is about ten minutes' walk. An old travelogue written in the days of Japanese imperialist rule said there was a critical place to pass through at the risk of one's life. I wonder if it might be this place. But it causes no fear because the route was well built. At last, we were on the top of Chonson-dae. The blue sky and a cool breeze coming from below were refreshing, and the apples given us by young men and women on the way were unusually delicious. The peaks in sight looked like abatis soaring into the sky and the strangely-figured rocks were precipitous, dotted with green pines. This is the very Manmulsang (the Peak of Ten Thousand Forms) that bears the semblance of everything under the sun. Mr. Nakano, our fellow traveller, was absorbed in drawing a picture of the

mountains that looked like spearheads. Presently Korean painters came up. Their sketch books showed such scrupulous hands that gave the exact resemblance of the real mountains before the eye. Maybe that was based on the technique of Korean painting.

We saw part of a white road far down below. During the Fatherland Liberation War, the trucks laden with supplies for the front used to run at night along the steep road which has 132 bends, in the face of the flare bombs showered by the US imperialists. The panorama we had seen at the Victorious Fatherland Liberation War Museum flashed across my mind. The descent was easy, we walked down with a springy gait.

The next day we covered four kilometres of a mountain road to the Kuryong Falls. The delegation head kept jotting down on his handbook what the guide explained. And we went on, taking pictures continuously.

The valley of Okryu has such an enchanting scenery that makes one forget the passage of time. There is a tale about this valley that reminds one of the Japanese legend of Urashima. The mountain also has legends of spirits, a tiger, a tortoise, and a bear, based on the shapes of the rocks. The legends tell that the place is popular though mysterious.

While we were taking a rest, a group of people who seemed to be East Europeans, came up.

From here we ascended, looking up at large and small rocky peaks or viewing the water flowing down like a reel of fluttering white silk into an emerald green pond. Presently, a deafening sound of water was heard. It was the Kuryong Falls, which is 70 metres high. There was a dim rainbow across the pond. On the observation platform the guide told us a legend of the falls, when the foreigners we had met just before, joined us.

On our way back, I asked the instructor to read the words engraved in the rocks on hillsides and took pictures of them. We were impressed by the huge letters “Chiwon” (or Aim High), “Let’s carry forward our Party’s revolutionary traditions established by Comrade Kim Il Sung”, and so on. Among others were the words “independence, self-support, and self-defence” which we saw yesterday on Samil Lake. The lake is a lagoon shut out from the sea. Once upon a time a king came to see the lake. He intended to spend a day, but the superb scenery made him stay there for three days. Hence, the name Samil (Three Days). People were enjoying boating by couples on the calm water. The lake serves as a skating rink in winter. It is used for various purposes—angling, fish-breeding or irrigation.

From the hill of Wau Island in the middle of the lake, you can see Mt. Wolbi and Height 351 said to have been lowered by five metres by American bombing during the Fatherland Liberation War, and the south Korean mountains, beyond Mt. Kumgang-san. You can also see two giant rocks jutting out into the sea, which form part of the Sea Kumgang.

Our guide said by gesture: “We cannot enter that part of the East Sea because of the Military Demarcation Line. They say there are many large fishes, so if one clips one’s hand into the water, one can hold them between one’s fingers. When our country is reunified, let’s catch and cook the fish and drink a toast there.” We all burst into laughter.

A little way up from the landing-place, there was a large rock called “Blood Rock” that bore the traces of bullets. Eighty four people were massacred here by the US imperialists. Engraved there were words that reflect the lofty spirit of the heroes who had fought valiantly to the last moment of their lives on the revolutionary road led by the leader,

preserving their political integrity provided by him. We offered a silent prayer at the proposal of the head of our delegation. We were quite overwhelmed by the great strength of the people who had defended this beautiful land and the sky-high spirits of their younger generation who had carried forward their strength.

There were lots of foreigners at the hotel situated in a pine grove. We saw some Korean women from Japan in rubber shoes starting for the mountains early in the morning. Two or three minutes' walk brings you to a hot spring. We borrowed everything necessary at the entrance and went in private bathrooms on the both sides of the corridor. The water is about 40 degrees C. Bath tubs brimmed with water. The pebbles laid on the floor of the bath tub as large as a Japanese floor mat were pleasing to the touch. In the past the spring had been monopolized by the ruling classes but it is the people's property now. There is another spring site near by, which is housed in a stone building.

There are several rest homes in Mt. Kumgang-san. We could guess many people use them, from the number of those whom we had met in the mountains.

In the DPRK all the working people are entitled to a paid leave of 14-28 days a year, in accordance with the Labour Law. It is said that they stay at national or local rest homes and sanatoria free of charge, they even receive the travel expenses.

As a whole, they can take vacation whenever they want, though it may sometimes depend on the situation of their workplaces. On a nationwide scale millions of working people use rest homes every year and school children are said to go to camps.

Last year our interpreter had 14 days of paid leave at a

rest home up in the north and, now, he was planning to go to some other rest home this year with his wife. He seemed to be looking forward to the day.

The moon was hanging over the Munsil Hill rising outside the steamed window of the bath room. It was very beautiful.

This superb scenic beauty was defended through the indomitable struggle of the Koreans who had safeguarded these hills from foreign aggressors and taken good care of them. With the roads and recreation facilities well arranged, Mt. Kumgang-san has now become a people's mountain, where they rest, go sightseeing and learn and defend.

During these three days I realized that relations between man and nature change when the people assume power. These three days were full of wonders for me.

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

EARNEST AND STRONG PEOPLE

Yamabe Takeo

In the Democratic People's Republic of Korea, the taxation system was abolished and there is no unemployment. The people enjoy free medical care and free education, and have no worry about food, clothing or shelter. The country gives priority to providing everything essential for the people's life. Therefore, the people are strong and cheerful in spirit and lead abundant and cultured lives.

Everyone has a study day, a lecture day and a labour day a week. (On Friday they engage in physical labour.)

The mass media are active. They include newspapers such as *Rodong Sinmun*, *Minju Choson*, *Pyongyang Sinmun*, and other central and local as well as specialized papers; monthly magazines such as *Kulloja*, *Rodongja* and *Munhak Yesul*; radio and television. In addition, public education and recreation facilities such as libraries, museums, theatres, cinemas, acrobatic theatres and rest homes are widely used.

The annual paid leave of 14-28 days is fully ensured, and additional special holidays are also available. One may ask for holidays any time, as far as it causes no hindrance to one's workplace. If one falls ill, one is entitled to medical treatment until full recovery. So, there is no such worry at all as in a capitalist society.

The streets are bright, and the household goods, dresses and food are simple. In general, the people do not live in luxury, but, because vital problems were fully solved, their average life span reached 73 years in 1976.

The strong spirit of the Republic which is making a leaping progress is seen in a mere fact that Chollima Street was completed in only six months. During our stay in Pyongyang the construction of a huge maternity hospital was stepped up day and night. We heard the music being played on the construction site at night and saw people delivering addresses through our hotel windows. Such a thing cannot be done by coercion. I think it was possible because the entire people turned out voluntarily. I was strongly impressed by the fighting will of the working class to fulfil the Second Seven-Year Plan without fail. They won't behave like this unless they have a lofty consciousness and idea that the fruit of labour is in store for themselves.

The people are working earnestly, confidently and sincerely at all workplaces. They never rest content, they are always willing to learn with an open mind.

Still vivid in my memory are the people thinking of their south Korean brothers and wishing the earliest reunification.

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

WOMAN EMANCIPATION IS IN HIGH PROGRESS

Sakihara Minoru

Through the visit to the DPRK (of the third Korea-visiting delegation of Japan Teachers' Society for the Study of the Juche Idea—*Tr.*) I was particularly impressed, among others, by the fact that the position of Korean women has been enhanced, and they work actively in all domains of society. This is a result of the progress in women's emancipation.

The director of the Korean Central History Museum and the chairman of the managerial board of the Chongsan Cooperative Farm were women. The heads of nurseries and kindergartens are all women and more than half of primary school principals in Pyongyang are said to be women.

Hosts of women are active in the other fields, and they work along with men at every workplace.

Needless to say, it is a principle in the Republic that women too should have jobs to do in order to accelerate the revolution and construction. But we should not forget that there are a system and policies to ensure it. It is one of the important national policies to free women from the heavy burdens of household chores and the fostering of children and

to enhance their position, also in the light of social institutions and customs.

Specific measures are being taken, such as to improve dwelling houses, apply electricity in housekeeping and build up nurseries. Especially, the building of nurseries and kindergartens at every district and workplace enables women to perform their work without any worry.

The Chongsan Cooperative Farm we visited has also a fine nursery and kindergarten. We admired all the children of the farmers being well taken care of.

The women are freed and the working people are held dear like this, thanks to the Juche idea that the masters of the revolution and construction are none other than the popular masses and that man is the most precious being in the world.

A STORY ON THE POTONG RIVER

Yokobori Shoichi

When I visited the DPRK in 1978, we (the third Korea-visiting delegation of Japan Teachers' Society for the Study of the Juche Idea) stayed at the Potonggang Hotel.

The Potong River flowed leisurely before the hotel, moistening its banks. Flowers were in full bloom on a floating island in the middle of the river. Sometimes we saw women coming to the island by boat to tend the flowers.

Across the arched bridge, we saw people reading books, seated on the benches under the trees on its banks.

Along both banks of the river stood willow trees, their long branches hung heavily on the water. The Capital of Willows is another name of Pyongyang for its luxuriant willows. The shadows of the boys exercising in boating glided on the surface of the river.

In former days, along the earthen wall that surrounded Pyongyang, there were slum quarters called Tosongrang, where people lived in dugouts or match-box houses. On rainy days the Potong River overflowed, its muddy water devouring the dwelling houses and depriving many people of their lives.

After liberation, when President Kim Il Sung proposed a project to improve the Potong River the entire Pyongyangites

supported it enthusiastically. The project was successful thanks to nationwide assistance. Thus the Potong River area which had been miserable slum quarters turned into a pleasure ground thick with green foliage, and Chollima Street runs right through the area. The street is lined with the People's Palace of Culture, the Pyongyang Indoor Stadium, the Changgwangsan Hotel and other buildings, splendidly harmonizing the Korean and Western architectural forms. In addition, there are rows of multi-storyed apartment houses. In these houses the former "Tosongrang people" are leading a happy life. Workers are living in the best residential area in the middle of Pyongyang.

In 1976 and 1978 I was in Chollima Street, viewing that creation of the people and the eternal flow of the Potong River. And, from the hill where there stood the monument to the Potong River improvement project, I looked down at the spot where the course of the river had been changed. I was told about it and saw it in a feature film. I saw the film once in Japan and twice in Korea, but I could not see it with dry eyes. The title of the film was *A Story on the Potong River*.

ON THE POTONG RIVER

Minei Masakazu

Pyongyang, the capital of the DPRK, is called “a city in a park”. More or less I could guess how it would look like because we had seen it in photos and films prior to my visit to Korea (as member of the fourth delegation of the Japan Teachers’ Society for the Study of the Juche Idea—*Tr.*). More often than not, there is big difference between fancy and reality. But, as far as Pyongyang was concerned, it strongly impressed me as a charming city that centred around the life of the people.

During the Fatherland Liberation War the whole of the city was reduced to ashes in the fierce bombing of the US imperialists. Korea still remains divided and tensions continue to exist.

But Pyongyang was rebuilt into a beautiful and grandiose modern city in an extremely short period after the war.

Pyongyang has an average of 48 square metres of green per head of the population. It is one of the cities that have the widest tract of green in the world. It forms a sharp contrast to a city that is called a valley of skyscrapers.

Furthermore, the construction of cultural and recreation facilities for the people is going on briskly in Pyongyang and the looks of the streets change as days go by.

The Taedong-gang River flows in the middle of the city, and to the west is the Potong River. We stayed at the Potonggang Hotel on this river.

There are lots of cultural and recreation centres such as the Moranbong Park and the Taesongsan Pleasure Park, the banks of the Potong River were arranged into a quiet park.

The river banks were lined with willows and poplars and people enjoyed boating. Occasionally, I could see boats racing up and down.

It was said there had been slums on the river before liberation.

When the rainy season came round, the river would rise above the banks, washing down board shacks and driving the people out into the cold. Through the feature film *A Story on the Potong River*, I could notice how it looked like in former days, as well as the ensuing changes.

Today its banks have turned into a park where working people enjoy rest. I felt as if these changes symbolized the looks of today's socialist construction.

III. SOCIALIST EDUCATION

EDUCATION IN KOREA AS I SEE IT

—A Visit to Songrim Nursery School, Twice
Chollima Taedongmun Primary School, Ryongbuk
Senior Middle School—

Sakihara Minoru

The third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea made itself acquainted with the Juche-oriented education through visits to many educational establishments and talks with educational workers during its 15 days' stay in the DPRK (in 1978—*Tr.*). Basing myself on the instances of Songrim Nursery School, Twice Chollima Taedongmun Primary School and Ryongbuk Senior Middle School, I would like to make a report on the successful introduction of the universal 11-year compulsory education and the splendid implementation of "Theses on Socialist Education" in the Republic.

1. COMPLETION OF THE SYSTEM OF COMPULSORY ELEVEN-YEAR EDUCATION

An important and urgent task facing the Republic after liberation was to make public education compulsory to stamp out illiteracy and raise the general cultural standards of the population.

In the Republic universal compulsory primary education was introduced in 1956, universal compulsory secondary education in 1958, universal nine-year compulsory technical education in 1967, and then universal 11-year compulsory education in 1972, thereby bringing about rapid progress in the introduction of the system of compulsory education.

The universal eleven-year compulsory education in the Republic comprises one-year preschool course in kindergarten (for five-year olds), four-year primary school course (for the age group between 6 and 10) and six-year senior middle school course (for the age group between 10 and 16).

At first it was planned to complete the introduction of eleven-year compulsory education in five years beginning with 1972, at the rate of 20 per cent a year throughout the country. But it was completed by 1975 ahead of schedule. As a result, kindergartens, primary and senior middle schools in all parts of the country were built up additionally and the number of kindergartens reached over 5,000 and classrooms for primary and senior middle schools 46,000 to provide all school-agers with eleven-year compulsory education.

The characteristic features of its system and operation are as follows:

(1) Eleven-year compulsory education system is so instituted that education may be given for 11 successive years for the consummation of general secondary education.

(2) Children are reared under the care of the state until they reach the working age (16 years).

(3) Eleven-year compulsory education is universal and the state fully ensures that all the children without exception are given compulsory education. Disabled children too are afforded eleven-year compulsory education.

(4) Compulsory 11-year education, as well as the upbringing of children at nursery schools and kindergartens and education at higher specialized schools and colleges and in the study-while-working system are entirely free and the state issues school uniforms, school things and scholarship and provides good boarding conditions.

The content and methods of education have the following characteristic features:

(1) Education is aimed at educating people to be men of Juche type who are mentally, morally and physically prepared. Both its content and methods are determined by the basic principle of socialist pedagogy.

(2) Education is conducted on the basis of facts. It is given suited to the resources, natural features and techniques of one's own country. In other words, Juche is established in scientific and technical education.

(3) Great importance is attached to the improvement of scientific and theoretical qualifications. Particularly in secondary education emphasis is laid on technical education, making it binding on all pupils to acquire at least one technical skill.

(4) Unity of theory and practice and practical combination of education with productive labour are encouraged to give people living knowledge. This is aimed at preparing people effectively for the revolution and construction, instead of making know-alls or chests of knowledge of them. Hence, socio-political activities are encouraged.

(5) Emphasis is laid on the heuristic method of education such as demonstrative education, teaching in the question and answer form and visual education.

(6) Extracurricular activities are encouraged to cultivate students' personality, propensity and a sense of independence, while developing techniques, art and physical culture and sports harmoniously.

(7) Students are educated in collectivism. Education is conducted on the collectivist principle: "One for all and all for one". It has nothing to do with the training of some talents or self-seekers.

2. A VISIT TO THE SONGRIM NURSERY SCHOOL (BABIES' PALACE) REARING RESERVES OF THE REVOLUTION

On the afternoon of August 5, 1978 we visited the Songrim Nursery School called "Songrim Babies' Palace" which was attached to the Hwanghae Iron and Steel Complex.

In the Republic the work of nursing and educating children is conducted pursuant to the Law of the Democratic People's Republic of Korea on the Nursing and Upbringing of Children adopted in 1976. The law provides in detail for the

basic principle, content and methods of nursing and upbringing of children and the standard equipment and facilities for it.

The children represent the future of the country, are reserves of builders of communism and successors to our revolutionary cause to carry forward the revolution (*The Law of the Democratic People's Republic of Korea on the Nursing and Upbringing of Children*, Article 1) and the flower-buds of the nation (*ibid.*, Article 22). So nursing and upbringing of children holds an important part in national education.

The "Babies' Palace" is well provided with equipment, facilities and teaching stuff worthy of its name. It does full justice to the policy of the Republic by which children are regarded as kings of the nation.

It consists of 8 buildings which have 500 rooms with a floor space of 1,200 *pyong* in all and accommodates 1,500 children.

It takes all the children of the employees of the complex, gives them revolutionary, cultural and scientific education from their tenderest years and brings them up healthy. Besides nursing and class rooms, it has playing rooms, an indoor pool, toilet and bath.

Each class holds 26 children and is looked after jointly by a nursery governess, a kindergartener and a nurse.

In particular, this nursery school has a hospital staffed with 15 doctors whose mission it is to protect children's health and give them medical checkup and treatment in accordance with the prophylactic policy. The protection of children's health by the state left a deep impression upon us.

It is also furnished with all things necessary for children's daily life including playthings, meal service, a barber's shop and bathrooms.

In education emphasis is laid on heuristic teaching, an education through demonstration, experience and action to bring up children to be active and vigorous.

Children are not brought up as isolated, individual beings, but encouraged to take part in collective life to be inured to it from their tender age.

Art education for children constitutes another distinctive feature in their nursing and upbringing. Children are taught songs and dances and how to play national musical instruments to cultivate their national pride and sense of independence and creativeness.

We attended art performance given by children. It included *kayagum* and accordion recitals, national dance and chorus. We were touched by their artistic presentation and bright expressions.

The head of the nursery school told us: "We are taking good care of the flower-buds of the nation." These words reveal the pride and self-confidence of the teachers who are giving them the Juche-oriented education.

3. COMPULSORY PRIMARY EDUCATION OFFERING PRACTICAL KNOWLEDGE

**—Visit to the Twice Chollima
Taedongmun Primary School—**

On the afternoon of July 31 we visited the Twice Chollima Taedongmun Primary School.

In eleven-year compulsory education the primary school

gives four-year primary education for the children of 6-10 age group.

Pupils were engaged in extracurricular activities at school, though they were on a summer vacation. They greeted us with loud applause, lining up at the gate of the school. Their bright and lively looks were full of sincere welcome.

The headmistress explained us the history and structure of the school and the specific features of schooling.

President Kim Il Sung visited the school in 1972 to give instructions in detail.

At present the school has an enrollment of 900, 30 classes, each comprising 30 pupils, and 45 teachers. The number of pupils per class and of teachers was a matter of concern for us, Japanese educational workers who are striving to reduce the number of pupils to 40 per class and increase the number of teachers. In this respect this school was ahead of its counterparts in Japan. Especially we could clearly find an instance of the Juche principle of cherishing children and working people in the fact that a proxy is preappointed at the beginning of the year for a pregnant woman teacher in anticipation of her maternity leave and she is placed under the care of a doctor.

What merits mention of this school is that it was awarded the title of Twice Chollima School and is achieving fine success in education as a whole.

All the pupils of the school are top-honoured and honoured ones. One must get more than seven marks in the final state examination to become an honour pupil. Teachers are making constant efforts to improve the pupils' scholarly attainments in basic subjects and make all of them honour pupils by studying teaching aids and methods individually and collectively and giving special guidance to laggards.

The headmistress took us round the school. On display in

a room were 500 teaching aids which included a "textbook for object lesson" and many other teaching aids devised by the teachers themselves.

Rearing of pupils into men of ability requires steady efforts on the part of teachers. The teachers of this school made 50,000 teaching aids by themselves in recent years. This can be said to be self-reliance and a practical model of Juche-oriented education.

These teaching aids are widely used in heuristic and question-and-answer-form teaching and demonstration and are much conducive to making the pupils honour ones. Pupils were studying hard in the well-arranged rooms such as the Study Hall of Marshal Kim Il Sung's Revolutionary Activities, the Juvenile Corps' Room, laboratory, calisthenics room, room for accordion practice. In the Juvenile Corps' Room a branch of the Juvenile Corps was discussing a work plan for the next week after summing up the weekly organizational life. Under the chairmanship of the able branch head its members were participating in criticism and self-criticism and making concrete suggestions about even a trifling matter to solve it collectively.

Pupils are all admitted to the Juvenile Corps when they are promoted to the second grade. The teacher in charge of the class is, at the same time, its branch instructor. Pupils are made to experience collective life from their tender years through the activities of the Juvenile Corps to cultivate the ability to think and act in the course of a collective life.

Lessons are given as a rule in the forenoon, and in the afternoon independent extracurricular activities are conducted according to their qualities and taste. Pupils exercise themselves in music, physical culture and sports, technical skills and others by their own choice.

This is also illustrative of the fine fruition borne by the theory and method of socialist pedagogy which is designed to give pupils working knowledge, but not to make them mere know-alls or locked chests of knowledge.

We were impressed by the following words of the headmistress:

“Please come to our school again in the near future. Then you will find our school far better. It’s because all our teachers, following the teachings of President Kim Il Sung, are making every concerted effort for the education of children, the treasure of the country, with a will.”

4. SECONDARY EDUCATION COMBINING THEORY WITH PRACTICE

—Visit to the Ryongbuk Senior Middle School—

We visited the Ryongbuk Senior Middle School on the afternoon of August 1.

Senior middle school gives six-year general secondary education to the students of 10 to 16 years of age who finished the primary school course.

The characteristic feature of secondary education is that it combines theory with practice, education with productive labour on the basis of *Theses on Socialist Education*. Especially, stress is laid on technical education and it is obligatory for all pupils to acquire at least one kind of technical skill. Lessons are given in 24 subjects including

Marshal Kim Il Sung's revolutionary activities, communist morals, mother tongue, foreign language, physics, chemistry, biology and electric engineering in order to give basic knowledge and technical know-how. Among them 16 or 17 subjects are common for all grades and the rest depend on the grade.

Needless to say, subjects of art and physical culture are held in much account. Lessons at school are combined with practical experience through inspection tours in lower grades and practical training at factories in higher grades.

As for the teaching method main emphasis is laid on heuristic method including dialogism, demonstration, experiment and practice as in the primary school.

State examination is also held in the senior middle school. A ten-mark system is applied: 9-10 marks for excellent merit, 7-8 for good merit, 5-6 for common merit and 4 and less for poor merit. In this school honour students account for 95 per cent and there is no failure.

In improving pupils' scholarly attainments primary attention is paid to regular lessons.

At the same time, laggards are given aid constantly by their classmates and teachers through dialogism and specific guidance and thus led to be successful in examination.

I was told that schooling does not aim to bring up a few talents, and its merits are appreciated by the improvement of the scholastic ability of all pupils.

Graduates of the senior middle school enter colleges or higher specialized schools or quite a few of them take jobs, according to their hope and propensity. As the factory colleges and factory higher specialized schools are attached to work centres, thanks to the study-while-working system,

people on the job can go on with their studies all their life.

Replying to a member of our delegation who had asked about the problem of delinquent pupils which constitutes a big public nuisance in Japan, the headmistress said confidently: "There is no delinquent pupil in this school. The same is true throughout the country, I think. It is because education is conducted in accord with *Theses on Socialist Education* and shortcomings of individual pupils are remedied through regular ideological education and help of the collective. There is no conflict between the individual and the collective; both have common goal. School, family and society pool efforts for the education of children. Hence, no pupils disturbing public order or playing truant. Rather pupils feel like to stay at school even a bit more. They find pleasure in school life because it has excellent equipment and gives them an education with due regard to their personality."

She stressed it is ascribable to the advantage of socialist system.

The students of the senior middle school are affiliated with the Juvenile Corps in the 2nd-3rd grades and then with the League of Socialist Working Youth in the 3rd-6th grades and take part in practical training and inspection tour arranged by these organizations during summer vacations. They also take active part in independent extracurricular activities at school and at the Students and Children's Palace (an educational establishment designed for the extracurricular activities of children and students).

As seen above, the educational work of rearing men of Juche type who are possessed of practical knowledge, lofty virtue and sound physique along with technical skill and broad vision is guaranteed by the state and social system in the Republic.

INSPECTION OF CHOLLIMA KANGAN PRIMARY SCHOOL

Igarashi Tsugio

The school stands in a quiet place somewhat back from the broad avenue. We visited the school one afternoon (1979—*Tr.*) shortly after it had given summer vacation. We were welcomed by headmistress and many other teachers on the playground where doves were flying above.

The school had been opened on September 1st, 1972, I was told. Its building was cosy.

We were shown round a room where on display were teaching aids arranged in good order by grade and week, their titles and notes marked in different colors. Quite a few of them had been made by teachers themselves including a film projector. There were printed teaching materials, too.

To our regret we could not see class work because of summer vacation.

The school was a four-year primary school. By conducting physical culture and sports activities well, it had won the national contest for gymnastic dance on five occasions.

It had a clinic staffed with doctors who were in charge of health care and medical treatment of pupils and disease prevention. They keep health record for each pupil and effect medical checkup for the prevention of diseases every quarter.

The school year consists of two terms: The first term covers the period from September 1 to December 29, the second term, from February 1 to July 24.

Besides, pupils go on excursion and hold an athletic meeting in spring and autumn and visit a factory, cooperative farm, scenic spot, zoo, botanical garden or a revolutionary site twice a month. A class holds 40.

Pupils of the second-year class and upwards take part in Juvenile Corps activity after school. In admission to the Juvenile Corps priority is given to the exemplary ones who observe its rule well.

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

VISIT TO TWICE CHOLLIMA PUKSU NO. 2 GIRLS' SENIOR MIDDLE SCHOOL

To Kenichi

We (the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea in 1979—*Tr.*) inspected nurseries, kindergartens, primary schools, and colleges and attended a lecture on the socialist educational system given by a director of the Ministry of Public Education during our stay in the DPRK.

The educational system of the Republic has its root in the years of the anti-Japanese revolutionary struggle. Already in those years educational work was regarded as a fundamental problem of the revolution and a revolutionary line based on the Juche idea was set forth and, in pursuance of this, educational work was conducted by unique methods. In this course valuable experience was gained in training revolutionaries.

The new educational system created during the anti-Japanese revolutionary struggle served as the prototype for the socialist educational system after liberation and has been further developed with the progress of the revolution and construction.

The present educational system of the Republic comprises the preschool education system, the regular educational

system and the study-while-working system.

The regular educational system covers universal 11-year compulsory education including one-year preschool education and higher specialized school and college course. Compulsory education comprises one-year senior course in the kindergarten, 4-year primary school and 6-year senior middle school courses. It is designed to rear students to be able socialist builders firmly equipped with the fundamentals of the revolutionary world outlook, and possessed of profound knowledge of nature and society and at least one kind of up-to-date technical skill.

Theses on Socialist Education points out:

“For the consummation of the compulsory education system compulsory higher education should be introduced in the future on the basis of further consolidating the universal 11-year education now in force.”

Director of the Public Education Bureau said:

“Upholding the *Theses on Socialist Education*, our educationalists are concentrating great efforts on consummating the universal 11-year compulsory education, while stepping up preparations for compulsory higher education.

“In preparation for compulsory higher education we are going to expand higher educational institutions in a big way while laying main accent on the expansion and development of the study-while-working system for higher education. In the future we will enforce compulsory higher education first for the young people just out of the 11-year compulsory education course, and gradually, as conditions mature, enrol all those working people who had no higher education in the past. The day is not far off when compulsory higher education will be introduced in our country. Now that with the introduction of the

universal 11-year compulsory education the rising generation receives full compulsory secondary education, the universal compulsory higher education will be certainly introduced in the near future.”

The above is an account of the prospect of higher education and the regular educational system.

We visited Twice Chollima Pukso No. 2 Girls' Senior Middle School in Pyongyang, a school which is putting *Theses on Socialist Education* into effect.

It rained fitfully. Our car pulled up before the school when we were warmly greeted with smile and applause by the teachers and students who lined up on both sides from the gate to the entrance of the building.

As the school was on a summer vacation and it was afternoon, the head of the school showed us the extracurricular activities of students. Members of the biological circle were examining stomata under the microscope and drawing them on paper. Members of the chemistry circle were experimenting, in groups, on electrolysis of water or match and soap making. Members of the physics circle were at their study while measuring specific heat.

We were also shown students at painting, reading, table-tennis play and callisthenic exercise, JC branch chairmen meeting and discussing the operation of JC organizations and students studying in the Study Hall of Marshal Kim Il Sung's Revolutionary Activities. They were all enthusiastic.

Students go to the Students and Children's Palace every third day for extracurricular activities, I was told.

They gave a performance in our honour, which included instrumental pieces, solo and chorus and dance. Their performance was fine and full of confidence. The JC branch chairman told us that three students of this school had visited

Japan last year as members of the Pyongyang students and children's art troupe. The performance was very wonderful.

After inspecting students' extracurricular activities we spent meaningful hours having a talk with the head of the school. The school opened on September 1, 1961. It has an enrolment of 900, 25 classes and 44 teachers—18 male and 26 female.

The headmaster said: "President Kim Il Sung personally visited our school to give on-the-spot guidance on many occasions, and sent gifts of 190 species amounting to over 900 items. Our school was awarded the title of Twice Chollima on the occasion of the 65th birthday of the great leader and is making every effort to implement the *Theses on Socialist Education*."

We saw and heard mainly about the daily life of the teaching staff and students, the lessons and the prospect of the school. Our interest was special because it was a school where the *Theses on Socialist Education* was being put into effect.

School begins at 8:30 a.m. and has five lessons in the forenoon and breaks up at 1:05 p.m. A lesson lasts 45 minutes, followed by a break of ten minutes. After lunch and recess at home extracurricular activities are held from four till six o'clock in the afternoon. Students visit the Students and Children's Palace every third day and the district library and different museums. Adequate equipment and facilities are provided for extracurricular activities and they are conducted under the guidance of instructors in all cases. The first semester begins on September 1st. Due to climatic conditions winter vacation is longer than in Japan. The second semester covers the period from February to the end of July.

We became aware that though it is a "country where children are kings", a "country of education", children are not

bred soft, but they are reared as required by the *Theses on Socialist Education* by the concerted efforts of educationalists and the rest of the people.

PYONGYANG STUDENTS AND CHILDREN'S PALACE

Osawa Yoshio

It was on August 6, 1978, a sultry summer day, that we (the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea—*Tr.*) visited the Pyongyang Students and Children's Palace we had so much wanted to. I was struck by its splendour and majesty.

One of my main objects in visiting Korea was to inspect this palace. It was associated with the performance of the Pyongyang students and children's art troupe held in Himeji City on June 6 that year.

When we were informed unexpectedly of the coming visit of the troupe to Himeji City in May that year, our Teachers' Union of Himeji led by Chairman Matsuo played an active part in arranging and bringing to success its performance.

Spectators were all deeply impressed by the vigorous looks of Korean students and highly appreciated their performance. We were happy to hear such appreciation from them.

Their ever-smiling faces, beautiful singing voices of great volume and, lively dances accompanied with exquisite movement of fingers—repertoire was so full of expression that we could hardly imagine it was acted by children. Most of them

were national. It seemed to us that with the music and dances the performers did their best to praise their country and nation. This left deep impressions upon us teachers.

I got ineffaceable impressions then and impatiently waited for the day of reunion with those children following the decision on our visit to the DPRK made at the second meeting of the Teachers' Society for the Study of the Juche Idea in Toyonaka. So, the visit to the Pyongyang Students and Children's Palace was a great pleasure for me.

Our car ran up a sloping road flanked with beautiful flowers and statues of children, and arrived at the Pyongyang Students and Children's Palace standing on a low hill at about 5:30 p.m. All of a sudden many children appeared, smiling and warmly welcomed us, saluting us in a Juvenile Corps style. Then, lovely children tied a red neckerchief around the neck of each of us. Everyone held out his or her hand to us for handshaking in the midst of loud applause. We passed the porch before we knew it. Amidst warm cheers we were taken to the reception room on the second floor where the vice-director of the palace told us the following significant story about its history.

Once President Kim Il Sung pointed to the need for the state to take care of children, considering that their parents, being on the job, were in no position to look after their children in the daytime. Thanks to his favor the palace was built on a beautiful hill in Pyongyang as a comprehensive extracurricular education centre and opened on September 30, 1963. Despite the economic difficulties in the postwar years, the President said, **"Nothing should be spared for the rising generation"** and saw that a majestic building with a floor space of 50,000 square metres and over 500 rooms were

built. He named it the Students and Children's Palace, saying, **"Children are the kings of the country."**

Now every province and county has its own students' hall and other extracurricular educational centres, where children pass their time pleasantly.

The Pyongyang Students and Children's Palace admits those under the universal 11-year compulsory education. Students come in turn to the palace twice or thrice a week for circle activities. Every day it draws over 10,000 students. It offers six-month courses and children can continue extracurricular activity there by changing one's course every half year. There are some 500 full-time instructors and over 1,000 part-time instructors to teach children. They are well-known athletes and scientists.

The vice-director showed us round several circle rooms. It takes a full week to look round the whole palace. So, we inspected part of it. We could see how freely and cheerfully children were engaged in circle activities.

I would like to refer to some of them.

(1) *Kayagum* room

Circle members played on *kayagum*, an national instrument, a tune *Thanks to the Leader We Have a Bumper Harvest* in our honour. We felt their reverence towards the benevolent President and their exuberant happiness.

(2) Piano room

They entertained us with piano group performance entitled *Korea Is One*. We keenly felt that the rising generation

too was always mindful of their fellow countrymen in south Korea.

(3) Drawing room

Some 20 children were engrossed in designing.

Unlike the studios known to me so far, all the plaster models there were of valorous fighters in the anti-Japanese revolutionary struggle and the Korean war or builders of a new society. Portraying these models, the young people



Members of the radio circle in the Pyongyang Students and Children's Palace

reaffirm their determination to carry forward the revolutionary traditions and build a new society on their responsibility.

(4) Machine-tool room

Children were handling lathes and milling machines to cut materials or nuts. Children are encouraged to handle machines from school years in this country where everyone is made to acquire at least one kind of technical skill.

(5) Boxing room

A trainer here is a boxer of world fame. In the boxing ring young boxers were in hard training.

(6) Tractor room

Here children were learning hard tractor driving, its structure and its disassembly and assembly.

(7) National dance room and (8) callisthenics room

The graceful rhythmic movements of performers' bodies and hands in national dance and callisthenic display were in good harmony with music and enraptured the beholders.

(9) Accordion room

The room was in tiers. Some forty lovely girls with ribbons on their heads entertained us with an accordion ensemble entitled *All of Us Play Well on the Accordions Sent by the*

Fatherly Marshal. Whenever the President visits this palace, he drops in at this room, I was told.

After the inspection of children's circle activities we were taken to the theatre of this palace where we enjoyed the music and dance ensemble of lovely children, which revived within us the thrill stirred by their performance in Japan.

Back to the reception room, we found the director whom we had met in Japan. He recalled those days in Japan. We were moved at his good memory of us. According to him, children still look back with pleasure upon their tour of Japan and have supplementary lessons to make up leeway.

We were sorry to part with them. Amidst the hearty send-off of the director, the staff and children, we left the palace and returned to our hotel.

INSPECTION OF KIM IL SUNG UNIVERSITY

Koyama Fumio

In the car on the way to Kim Il Sung University, I was intending to miss seeing nothing of it, wondering what the university bearing the august name of the Head of State was like (1979—*Tr.*).

I let loose my fancy with a superficial, previous knowledge that it was a university designed to train cadres in politics, economy, culture and other fields when a towering building burst into sight.

My first impression was that it was well-kept, fine university in which modern buildings were in harmony with green belt. Unlike colleges in Japan, however, scavengers were seen nowhere. Our car pulled up before the porch of the main building standing beside the towering University Building No. 2.

Instructors who had been out waiting for our arrival greeted us with a smile and warmly squeezed our hands.

We were shown the main building, to begin with. We first inspected the exhibition hall of the gifts sent by President Kim Il Sung. On display there was an array of glassed specimens of animals and skeletons, and many specimens soaked in alcohol by walls.

First of all, our eyes were arrested by a stuffed Korean tiger looking this way, with bared teeth. It had on its forehead a marking remindful of a Chinese ideograph meaning a king.

Sending this tiger to the university as a gift, President Kim Il Sung gave an instruction as to making a stuffed specimen with its hide, a skeleton specimen with its bones and other specimens with its entrails, and thus using them for teaching and scientific research.

The hall exhibits many specimens of animals occurring in the land, sea and air. Among them, a white pheasant is quite a curiosity. It is known that the plumage of a snow grouse becomes white in winter, but we had never heard of white plumage of a pheasant. The President sent it to use for research into the change of animals' coloration, I was told.

A specimen of a big flatfish aged thirty was a surprise to us. It is 2.2 metres long, 1.5 metres wide and 37 centimetres thick and weighs as much as 135 kilograms.

There was also a specimen of a fish called *kinyomo*. It is said to be usually darkish, but this one was pinkish.

I keenly felt that each of the gifts bore the profound love and educational aim of President Kim Il Sung. All of them were not mere stuffed specimens but treasures of high scientific value.

The favours shown to students by President Kim Il Sung knew no bounds.

The gifts were really impressive, considering not only their number but also the favours shown by the President who, shouldering the heavy responsibility of the Head of State, was busy stepping up socialist construction at a marvelous tempo. Such favours can be shown only by a man like him who has a boundlessly deep love for the students and entertains great expectations of them.

That is why the students look up to President Kim Il Sung as their benevolent father, calling him “Aboji” (Father—*Tr.*). They will certainly make full advantage of these specimens in their research.

Then we inspected the exhibition hall dedicated to the annals of the university to trace its founding.

The university was founded on October 1, 1946.

Supposedly, in those days the people were full of a new hope but the country was in a very difficult situation because the country was liberated from the yoke of Japanese imperialist colonial rule in the previous year, 1945.

The problem of teachers and construction funds was especially acute. But President Kim Il Sung believed that a university, on all accounts, must and could be built.

He called together persons to serve as teachers, wrote in person their appointment and made speeches as he directed the work of founding the university.

Regarding education as the basic problem determining the destiny of the country, the President enunciated the theory on socialist pedagogy and made public *Theses on Socialist Education* before the world's people.

According to the guide, even in the fierce flames of the war against the aggressor army led by the US imperialists the President, visualizing the future of the country, called back the students fighting on the front and let them study at the evacuated colleges to train cadres needed for postwar rehabilitation and construction.

Why did he concentrate so great efforts on training cadres?

Our inspection brought us to the realization that rearing of cadres was posed as the most important problem in building a new state. In order to enlist the wisdom and

strength of the people with great creative energy in the implementation of the Party's policy and equip the national economy with advanced science and technology for the building of an independent state, self-sustaining economy and self-reliant defence, it is necessary to have one's own technical cadres instead of foreign technicians.

Even after the establishment of the university, the President settled all the pending problems and made sure that a library, a printing house and a mess hall and dormitories were built. And in September of 1948 he saw that agricultural, engineering, medical and other colleges were founded.

We saw a relief model, presenting the university in a miniature of 100:1 scale, which occupied a whole room. At a glance we could see the gigantic size of the university.

Building No. 1, the main building, housed natural science departments, Building No. 2, social science departments and Building No. 3 to be erected in future was designed for mathematics, physics and chemistry departments. Besides, there were a science library with over two million volumes and a seating capacity for over 1,200, students' hostels, mess halls, welfare facilities, a print shop, a publishing house and other buildings. The compound of the university covered an area of over 1,500,000 square metres and was 8 kilometres in girth.

Last, we inspected a nature museum. It displays soil specimens on the first floor, plant specimens on the second floor and animal specimens on the third floor, which are helpful to wide research. It is said to have been built in 1976.

The inspection of the university gave me the impression that it was an excellent university thoroughly furnished for the good of students.

What impressed me most was the Korean people's will to build more and better instead of resting on their laurels. We

saw part of the university, but felt the heroic Korean people's expectations of the university.

I'm sure that with a successful materialization of the Juche idea in education the DPRK led by the great leader President Kim Il Sung and guided by the Juche idea will attain boundless prosperity and progress and become the first to build communist society, the ideal society of mankind.

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

IV. JUCHE-ORIENTED ART

FLOWERING JUCHE-ORIENTED ART

Osawa Yoshio

During our stay in Pyongyang, the capital city of the DPRK, we (the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea in 1978—*Tr.*) were deeply impressed above all by the broad and clean avenues, shade trees on both sides, dwelling houses seen through them, the People's Palace of Culture, Pyongyang Indoor Stadium, Pyongyang Grand Theatre, February 8 House of Culture, Pyongyang Students and Children's Palace and other modern buildings. Pyongyang is a large modern parkish city well arranged from the functional and aesthetic viewpoint.

Inspection of different places during our stay in Korea confirmed this view of mine and enabled me to realize that city planning was effected in such a way as to "provide the entire people with convenience and comfort" and "maintain the fine national cultural traditions of Korea".

With the People's Palace of Culture built in Korean style,

high-storied modern apartment houses, big parks serving as citizen's cultural recreation grounds, and shade trees Pyongyang presents a "city in parks".

The city underwent dilapidation under Japanese imperialist colonial rule and then was reduced to ashes in indiscriminate bombing by the US imperialists during the three-year long Korean war started in 1950. However, it has been erected on the ruins wonderfully as we see today.

This is wholly ascribable to the sagacious leadership of President Kim Il Sung, who is revered and respected as national hero and peerless patriot, and the founder of the Juche idea. Building of Pyongyang is underlain by the Juche idea and we can say that it is a city born through the materialization of the Juche idea.

In his speech delivered at the Third Session of the Second Supreme People's Assembly on June 11, 1958 President Kim Il Sung said concerning city building:

"We should carry out capital construction on a wide scale in the Five-Year Plan period to ensure a high rate of expanded reproduction and to improve the housing conditions of the working people.

"No country today is carrying on as much capital construction as ours. Because our country was backward in the past due to the protracted colonial rule of Japanese imperialism and especially because of the severe war damage, we should build more than in any other country. We have to restore, reconstruct, build anew and expand factories, enterprises and various other production facilities and erect dwelling houses and cultural and welfare establishments on a large scale....

"In towns and villages, new modern houses should be built on a large scale and, at the same time, more cultural and welfare establishments of various kinds such as nursery schools,

kindergartens, clinics and laundries should be erected, so that the housing conditions of our working people are radically improved and that they build a more cultured way of life.”

While indicating the basic orientation of construction, President Kim Il Sung said about the creative powers of the people who want to race ahead:

“Now that our people, who had had not their own power and had been humiliated in the past, have taken power into their hands, there is nothing accidental about their ardour with which they defend this power and build this society in a beautiful way as its masters...”

“Indeed, we should race along. This is the will and demand of the masses. No force can check or break such revolutionary will of the masses.”

Concerning the cultural revolution President Kim Il Sung said:

“Along with the sharp growth of production, the cultural revolution is forging rapidly ahead. Thanks to the activity and enthusiasm of the working people, compulsory secondary education is already being put into effect in many localities. The spirit of studying while working and of working while studying is gaining ground among all the working people. All people are endeavouring to keep their towns and villages, work places and homes neat and tidy and build them up in a more beautiful, cultured way.”

In the Republic intellectualization of all people is promoted with the introduction of compulsory education and other educational systems and fine modern cities have been built as we see today. This is the fruition of the guiding theory of the Juche idea that **“The masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work**

of construction.” We can say all the avenues of Pyongyang are artistic production.

The People's Palace of Culture remindful of a flight of cranes, the Mansudae Art Theatre in front of which are fountains and statues of dancers performing a lively and graceful group dance, palace-like Metro stations with beautiful marbles and mosaic murals giving an epic portrayal of numerous victories and brilliant chandeliers—all is redolent of blooming art.

The people of the Republic are on a high plane of artistic attainments and engaged in widespread mass cultural work in literature, cinema, opera, music, dance, painting, sculpture, architecture, embroidery, circus and other fields of art, which embody the immortal Juche idea under the sagacious leadership of the great President.

BRILLIANT REVOLUTIONARY TRADITIONS OF THE JUCHE-ORIENTED ART

What has given birth to such brilliant literature and art in the Republic?

From the outset of the anti-Japanese revolution the President attached great importance to the role of literature and art in the revolutionary struggle, initiated the Juche-oriented idea of literature and art and, on this basis, accumulated valuable experience in creating revolutionary literature and art. In other words, during the period of anti-Japanese revolution he enunciated the Juche-oriented idea of literature and art that they must entirely serve the Korean

revolution and become a powerful ideological weapon of revolutionary struggle and an effective means of militant propaganda and agitation.

In those days President Kim Il Sung said in the following vein:

“...Propaganda and agitation must be conducted to suit their taste in various forms such as round-table discussion, drama, revolutionary song, lecture, athletic meet, anti-illiteracy campaign, propaganda bill and appeal. Their contents must be based on actual life and easy to understand. It must be borne in mind that every word of speech and every line of song should be geared to making them understand the universal truth of Marxism-Leninism with a view to overthrowing Japanese imperialism and achieving national and class liberation...”

In embodying the Juche-oriented thought on literature and art the President also gave full answers to the theoretical and practical problems arising in creating revolutionary literature and art, such as critical reclamation of cultural heritage, popularization of literature and art, fusion of ideological and artistic qualities.

In the early years of his revolutionary activity he created immortal classics and gave guidance to their performance to rouse guerrillas and a large number of people to the vigorous anti-Japanese revolutionary struggle.

Besides, he composed numerous revolutionary songs and popularized them among the masses so that songs and poetry greatly contributed to mass education and revolutionary struggle.

Thus, the literature and art bearing the great President's revolutionary thought in the period of the anti-Japanese revolutionary struggle was the most revolutionary and militant literature and art deeply rooted among the masses of

people. It roused them to the anti-Japanese revolutionary struggle for national and class liberation.

The Juche-oriented revolutionary thought on literature and art and the literature and art of the period of the anti-Japanese revolutionary struggle, its embodiment, became brilliant revolutionary traditions of the socialist national culture of the Republic.

And these glorious traditions are carried forward and developed with credit under the sagacious leadership of the President and the seasoned guidance of the Party.

ACHIEVEMENTS OF JUCHE-ORIENTED ART IN ALL ITS BRANCHES

The lofty idea of President Kim Il Sung, creator of the Juche-oriented literary thought, is proving its worth in all branches of art. It is bearing fruit in architecture, literature, opera, music, dance, circus, painting, sculpture, embroidery and others and is bringing about their rapid progress.

President Kim Il Sung said:

“Our Party’s consistent policy on literature and art is to develop a new national culture reflecting the life and sentiments of our people under the socialist system while, at the same time, critically carrying forward our time-honoured cultural heritage and assimilating, also in a critical way, the achievements of advanced culture of foreign countries.”

When I saw the revolutionary opera *The Flower Girl* staged in Kobe by the Mansudae Art Troupe on a tour of Japan some years ago, I was struck with their wonderful

performance, their refined and rich voice and especially original stage setting, to say nothing of its rich ideological content. The stage with a considerable depth where scenes shifted flowingly in a trice, realistically portraying even the minor details such as a train running a valley, was entirely a novelty full of originality. It was an impressive opera which was composed of refined and refreshing music based on the traditional national melody and had new forms and revolutionary contents and high artistic quality redolent of national flavour. It was a popular opera easy for the masses to understand.

Still fresh in my memory is the deep impression given by the performance of the Pyongyang students and children's art troupe in Himeji last year. It presented a new Juche-oriented art based on traditional Korean dance and national instrumental music. All the works put on the stage gave a vivid artistic presentation of the boundless loyalty of the Korean people to the President, their indomitable revolutionary spirit and revolutionary optimism and the vivacious life of the working people under the socialist system.

Fine arts, too, have developed into really revolutionary and popular socialist national ones which are based on national traditions and have socialist content.

Concerning the direction to be followed by the fine arts President Kim Il Sung said:

“Our fine arts should become genuine popular arts to suit the life and sentiments of our people and the revolutionary ones serving the interests of the Party and revolution.”

When we visited the Korean Art Gallery, we enjoyed works of art ranging from tomb murals of the fourth century to paintings of modern times. Traditional Korean painting depicted chiefly portraits and landscapes. After liberation it

has been based upon the heroic struggle of the people who rose up against Japanese and US imperialisms and laudable communistic anecdotes produced in socialist construction, such as *Women of Namgang Village*, *An Old Man on the Rakdong River*, *Evening Twilight over Kangson*. With its bright colors and exquisite strokes Korean painting leaves deep impressions to beholders. I found that entirely realistic strokes were applied to the grand panorama in the Victorious Fatherland Liberation War Museum and other panoramas and oil paintings displayed in many museums.

As for sculpture, the inspiring groups before the Korean Revolution Museum, a group of dancers before the Mansudae Art Theatre, the Chollima Statue and numerous plaster statues displayed in museums and others are based on socialist realism and enjoy great admiration of people.

Thus, under the sagacious leadership of the President the Juche-oriented literature and art deep-rooted among the people are in full bloom.

ART EDUCATION NOURISHING THE JUCHE-ORIENTED ART

With a view to training fully developed men, that is, men possessed of wide knowledge, lofty virtue and strong physique, great stress is laid on art education from the stage of compulsory education and well-arranged circle activities after lessons so that students may play, without exception, from their early years at least one musical instrument.

I think today's efflorescence and development of the

Juche-oriented art is attributable to such well-advised art education conducted for students from their early years.

I was moved at the sight of the drawing room at the Students and Children's Palace. The models from which students painted were not a plaster statue of Venus but those of anti-Japanese revolutionary fighters or builders of a new country the like of which we saw in different museums in the Republic. There they acquire the art of drawing as well as learn their lofty revolutionary ideas. In the piano room girls were playing the piece *Korea Is One*, remindful of the children in south Korea. In the dance room they were performing dance entitled *Hail to Our Cock!* to learn the revolutionary traditions built up by the great President. The ideological contents of those works were all closely combined with artistic qualities. I was happy to see the fine young people of Korea grow to become masters of a new era.

Article 45 of the Socialist Constitution of the DPRK adopted in 1972 stipulates:

"The State develops a Juche-oriented, revolutionary literature and art, national in form and socialist in content.

"The State encourages the creative activities of writers and artists and draws the broad masses of workers, farmers and other working people into literary and artistic activities."

It clearly indicates the direction to be followed by art and the way to ensure the activity for it.

In his classic work *Theses on Socialist Education* made public in 1977 President Kim Il Sung, stressing the need to encourage art education, pointed out:

"Good art education is necessary at the stage of general education. In primary and secondary schools, the teaching of arts subjects should be strengthened so that all pupils gain basic knowledge that enables them to appreciate and create in

literature and art and that they develop the ability to play at least one musical instrument and gain aesthetic judgment.”

In his report entitled *Let Us Step Up Socialist Construction under the Banner of the Juche Idea* which was delivered at the 30th anniversary celebration of the founding of the DPRK in 1978 President Kim Il Sung referred to the success scored in literature and art as follows:

“As a result of the successful promotion of the cultural revolution in the past period, a socialist national culture has blossomed out gorgeously and our people once far removed from modern civilization have become genuine masters and enjoyers of socialist culture....

“Literature and art have risen to a high level, fully meeting the growing cultural needs of the people and greatly inspiring the working people in their revolutionary struggle.”

The Republic achieved great success in the fields of the Juche-oriented literature and art, which have risen to a high level. It is expected that the brilliant revolutionary traditions of the Juche-oriented art will gain in depth and scope.

CONCLUSION

Anyhow, I tried to outline the Juche-oriented art, but frankly speaking, I still have a long way to go before grasping its essence. I fear I might not have even understanding of it.

After inspecting all exhibition halls of the Korean Art Gallery we had a talk with the director. Then I made bold to raise the following question: “On display there are many fine realistic works giving epic portrayal of the struggle of people

for the revolution and construction. But I find no pieces of abstract or nude which are usually to be seen in the art galleries of other countries. Why so? I suppose pursuance of beauty will inevitably lead to production of this sort of things." He replied: "Art plays a big role in revolutionizing and working-classizing the whole society by educating the masses of people on communist lines. Our Korean art should become a genuinely human art suited to the life and sentiments of the masses of people and an art serving the revolution and construction. That is why we neither need abstract and nude nor produce them." I didn't fully understand him at that time. But working on this article after return home, I have gained some understanding of him.

New pieces of opera, music and dance and the rest of arts of Korea are said to have been highly appreciated in many countries of the world. They help the movement supporting the independent, peaceful reunification of Korea to spread widely and take deep roots in the world.

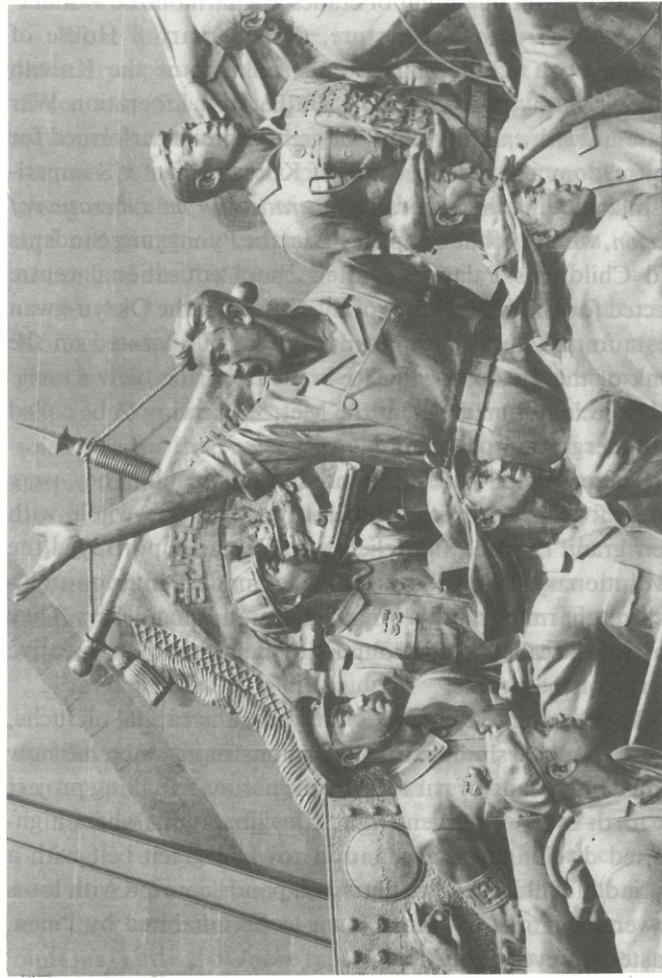
Concluding this article, I hope that the independent, peaceful reunification of Korea will be achieved as soon as possible.

IMPRESSIVE KOREAN ART

Nakano Go

On flat Mansu-dae Hill of Pyongyang there stands the Korean Revolution Museum bearing the fresco of Mt. Paekdu-san, the sacred mountain of revolution, on its facade. In front of the museum stands a grand statue to President Kim Il Sung imposingly indicating the road ahead of the Korean people. It is flanked on both sides by a grand group of figures five metres high and 200 metres long in all, which gives representation of the heroic struggle of the Korean people. To the left of it is seen the Chollima Statue towering high into the sky. Overwhelmed by the magnificence of the sight, I ran my pencil to jot down my impressions.

Pyongyang, the capital of revolution, embosomed in parks, presents a majestic appearance; numerous monumental edifices match so well with its green belt. Among those edifices are the Ulmil-dae Pavilion on the Moran Hill where working people and students enjoy their rest, the Moranbong Theatre which fully played its part in blossoming national art even amid the Fatherland Liberation War, the fantastic Mansudae Art Theatre with frescoes of Mt. Kumgang-san, Mt. Paekdu-san and other scenic spots of Korea, People's Palace of Culture, a great centre for the ideological and cultural education of citizens of the capital,



A group of sculptured figures of the grand monument on Mansu-dae Hill

whose traditional classic architectural forms with hip-saddle roofs remindful of a flight of cranes are harmonized wonderfully with modern architecture, the February 8 House of Culture born of the spirit of self-reliance of the Korean People's Army, the Victorious Fatherland Liberation War Museum with exhibits telling of great exploits performed for the freedom and independence of Korea against US imperialism, including the panorama *Operation for the Liberation of Taejon*, winner of the People's Prize, the Pyongyang Students and Children's Palace, an after-school educational centre erected for children, "kings of the country", the Okryu-gwan Restaurant with a seating capacity of 2,500 located on the bank of the Taedong-gang River.

Especially I marveled at the Metro deserving to be called an underground palace.

There were 14 underground stations in all. They were different from each other but form a complete whole with their grand frescoes and reliefs which epically portrayed the revolutionary undertakings of Juche, modern interior architecture, charming marble ornaments, grand chandeliers. They may well be called underground museums born of the creative energy of the people.

The Potong riverside in Pyongyang, the capital of Juche, where straggled slums before liberation, for instance, has now turned into a land of paradise by the nature-remaking project set forth by the President right after liberation, where high-storied dwelling houses stand in rows in green belt with a myriad of willows and poplars and ponds covered with lotus flowers, a model of future town to be inhabited by "men, masters of everything".

Flower beds hedged with decoration pieces along the sidewalks and at rotaries are overgrown with flowers of

various kinds in all seasons. We felt as if the city itself were a work of art.

What left ineffaceable impressions on me were revolutionary opera *The Song of Mt. Kumgang-san* and music and dance tale *Song of Paradise*. The beautiful and graceful national dance, stage setting based on the exquisite and bright Korean painting, lively performance, stanzaic song, *pang-chang* and other genres of music, which are easy to understand and constitute an ensemble, defied all description, to say nothing of their ideological contents.

At the Korean Art Gallery we saw many fine pieces of Korean painting. Painting *Evening Twilight over Kangson* gives a vivid portrayal of a developing industry in an evening setting. *Happiness* tells of President Kim Il Sung's deep solicitude for the people through the portrayal of a soundly sleeping child. *A Golden Mountain* gives a vivid description of joy of farmers at their harvest. *Capture of a Horse-drawn Carriage of Punitive Troops* vividly portrays the heroic fighters who fought for the liberation of Korea and the freedom and happiness of the people during the 15-year long anti-Japanese armed struggle.

President Kim Il Sung said:

"Our fine arts should become genuine popular arts to suit the life and sentiments of our people and the revolutionary ones serving the interests of the Party and revolution."

Such stirring excellent arts are based on the President's Juche-oriented thought on literature and art. I quite envy the best working and living conditions provided for all the artists and their reserves which enable them to become true revolutionary artists of Juche type and bring their creative talents into full play. I felt that an excellent art had been born of the warm heart and diligence of the Korean people. We

found that roadside cosmos was tended by members of the Juvenile Corps and roads were kept clean by women or old folks. All this is a fruit of art education which they receive as masters of the country from childhood who are polite and full of pure spirit and energy.

It is also an embodiment of the Juche idea to provide all people with a happy life. This still leaves a deep impression on my mind.

(The author is member of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea.)

V. INDEPENDENT PEACEFUL REUNIFICATION OF KOREA

KOREA IS ONE

**—The Situation around the Independent,
Peaceful Reunification of Korea
and Our Tasks—**

Yokobori Shoichi

The assassination of Pak Jung Hi which seemed dramatic but had long been anticipated, has aroused a growing interest at home and abroad in the prospects of the reunification of Korea.

In fact, however, even after the removal of Pak Jung Hi, the “Yusin system” is maintained without him on the plea of “democratization”, the “orderly easing of the system” and “gradual reform”, and the moves to perpetuate “two Koreas” continue.

Meanwhile, the trends of the people towards democratization of south Korea and the independent, peaceful reunification of Korea are mounting. Therefore, the present stop-gap policies of the “government” of Pak’s followers will

be more contradicted and will suffer an inevitable setback in face of the struggle of the people. This is a development of the situation we can foresee now.

THE QUESTION OF KOREA'S REUNIFICATION

Sharp fluctuations in the situation may create optimistic views. So, it is necessary to realize what is meant by Korea's reunification.

As is well known, President Kim Il Sung said:

“The question of our country's reunification is essentially a question of taking back the territory and population seized by the foreign imperialists and ensuring national sovereignty on a national scale.”

Serious socio-political crises coupled with grave contradictions in south Korea gave rise to theories of “fraternization”, and “peaceful coexistence”, that is, “two Koreas”. “Cross recognition” is one of them.

To cope with these moves it is essential to confirm that the essence of the problem of Korea's reunification is to terminate foreign imperialist domination over south Korea and restore the sovereignty of the south Korean people trampled down by outside forces so as to regain the genuine national sovereignty of the Korean people throughout the whole territory of north and south Korea.

The struggle for Korea's reunification is aimed to put the Juche idea into effect throughout the whole of Korea; it is an inevitable process to bring this idea into bloom. It is a struggle to overthrow the fascist rule of US imperialists and their

followers, foil the scheme of Japanese militarism to reinvade Korea; and the struggle for the south Korean people themselves to win back freedom, liberation and reunification. It is a main link in the whole chain of the class struggle to carry out the tasks of national-liberation struggle in south Korea.

Proceeding from these basic principles we should develop in depth the movement to support Korea's independent, peaceful reunification, which constitutes an international solidarity movement.

Today, any nation in the world opposes all manner of domination and subjugation and advances towards independence. We must shatter the partitionist move to create "two Koreas". Therefore, it is necessary to launch a vigorous international solidarity movement to support the three principles and five-point policy for Korea's reunification, which fully reflect the trends of the times and the demand of the people; and also the January 28, 1979 four-point proposal of the Central Committee of the Democratic Front for the Reunification of the Fatherland, and the November 9, 1979 editorial of the *Rodong Sinmun* "Let the Nation Seek a Way Out through Cooperation, Unity and Reunification" which was made public in a new situation after Pak Jung Hi's assassination.

PROSPECTS OF KOREA'S REUNIFICATION

The US discarded Pak Jung Hi, regarding him as useless any more. But this does not suddenly open up vistas for the struggle for the independent, peaceful reunification of Korea.

The actual developments after Pak Jung Hi's assassination show that the south Korean authorities endeavour, through every artifice, to perpetuate the division of Korea and keep south Korea colonized for ever, while increasing the nexus with the US and cracking down on the people's resistance.

Immediately after Washington broke the news on Pak Jung Hi's assassination to the world, the US army set up the "emergency alert system" and carried out a series of US-"ROK" joint military exercises. This graphically showed the US imperialist manoeuvres to provoke another war.

Following Pak Jung Hi's assassination the US intensified its interference and domination in south Korea. This resulted in the US-Japan-"ROK" military tie-up. At the same time, the "two Koreas" manoeuvres are increasing.

The south Korean authorities are running amuck to maintain their present political system in south Korea under US aegis, clamouring about the fictitious "threat of aggression from the north" and "security".

Meanwhile, Japan, too, is taking an active part in the maintenance of the south Korean system and the "two Koreas" manoeuvres.

In his report made at the central celebration meeting of the 30th anniversary of the founding of the DPRK on September 9, 1978, President Kim Il Sung made a clear-cut explanation of the prevailing situation surrounding the question of Korea's reunification, which is still applicable to the present situation developing after Pak Jung Hi's assassination.

President Kim Il Sung said:

"The American imperialists have set the 'two Koreas' policy as the basis of their strategy towards Korea at the present time and are resorting to all sorts of plots and tricks for its realization. The Japanese reactionaries, too, following this

policy of American imperialism, are obstructing the reunification of our country in many ways. Under the aegis of the American imperialists and Japanese reactionaries, the south Korean puppet clique overtly made the plot of national partition their policy and, raving about ‘simultaneous UN membership’ and ‘cross recognition’, are making frantic efforts to create ‘two Koreas’.”

Earlier he also said:

“...national and class contradictions have become more acute in south Korea and the revolutionary advance of the workers, peasants and other broad sectors of the people has been stepped up. As a consequence US imperialism’s colonial rule has gone into a deeper crisis.”

“It is important to organically link the political struggle against US imperialist colonial rule and fascist military dictatorship and for the attainment of democratic rights—including freedoms of speech, the press, assembly, association and demonstration—with the economic struggle of the toiling masses for the right to exist. The struggle of the student youth for political liberty must be made more purposeful and conscious and their democratic movement must be closely combined with the political struggle of the workers and peasants.”

These words hit the nail on the head; they are a correct assessment of today’s situation.

Ever mounting is the people’s struggle for the complete abolition of the “Yusin system” and democratic freedoms against the system’s supporters working to maintain status quo under the wings of the US and Japan. The anti-“government” popular uprisings after September 1979 were illustrative of the might of the people. The opposition and democratic forces stubbornly demand democratization. “Get rid of the difference between rich and poor,” included in the

slogans of the mass movement, shows that political struggle now combined with economic struggle may grow in strength to bring about social transformation that will shake the south Korean system to its foundation. Particularly, the south Korean people have seen through the reactionary nature of the “unification by prevailing over communism”, advocated by the south Korean authorities. The “declaration of democratic people” made public at Seoul National University on September 20, 1979 pointed out that “the question of reunification can be solved only through the concurrence of opinions of the people based on free nationwide discussion and debate. The aspiration of the people for independence, peaceful reunification and great national unity against “two Koreas” plot cannot be blocked. More and more people agree that without national reunification there can be neither genuine democracy nor complete freedom. There has been an irresistible trend towards an extensive participation in a dialogue for reunification. The moves of certain authorities to make monopoly of the discussion and dialogue for reunification have met a complete failure.

The mounting world public opinion for Korea’s reunification opens up bright vistas for the struggle of the south Korean people and the independent, peaceful reunification of Korea in spite of hardships and ordeals that are on the way.

KOREA’S INDEPENDENT, PEACEFUL REUNIFICATION AND JAPAN

Japan has joined hands with the US as the strongest

supporters of the south Korean fascist dictatorship and caused crises in south Korea. It has done so not only through the sinister Japan-“ROK” nexus such as seen in the Kim Dae Jung case and the “Seoul subway case” but also through the large-scale economic infiltration on the pretext of “economic aid” and the corrupt political and financial tie-up and through the policy of Japan-US-“ROK” military integration. Even after Pak Jung Hi’s assassination Japan did not reflect on its policy, and has kept on increasing the Japan-“ROK” nexus and clung to the “two Koreas” plot.

Under the prevailing situation, what should the Japanese people do to carry out the solidarity movement for the independent, peaceful reunification of Korea?

First, we should continue to severely criticize Japan and raise our voices in protest against the reactionary part it is playing. Today’s situation is remindful of that in June 1904, when mapping out their Korea policy, the Japanese imperialists declared that “the destiny of Korea is linked with the security of the Empire, and we cannot tolerate the invasion of that country by any other countries.” We must step up the struggle against the neo-colonialist reinvasion of Korea by Japanese monopoly capital, which goes against the trends of the times. The struggle is directly connected with the struggle to raise the living standards of the Japanese workers and secure their rights and defend peace and democracy.

Secondly, we must make sure that voices be raised higher at home and abroad in demand of the unconditional and complete withdrawal of US troops from south Korea, which is the main obstacle to Korea’s reunification. It is a part of the task of forcing the US army out of Japan and is related to the resumption of the Japanese campaign for peace against war to abrogate the Japan-US security treaty.

Thirdly, the struggle against the “two Koreas” plot is a most important phase. We must denounce the “promotion of dialogue” on “simultaneous UN membership” and “cross recognition”, that presupposes “two Koreas”, and must actively support the struggle of the Korean people for the independent, peaceful reunification of their country. The Committees to Support Reunification and similar organizations should be expanded. Therefore, our task should be that of fighting for solidarity with the Korean people, and we should make an effort to bring about a fundamental change in the Korea policy of the Japanese government, one of the prime movers of the “two Koreas”, and to stop it from meddling in the question of Korea’s reunification.

Fourthly, it is necessary to give active support and encouragement to the south Korean people in their struggle for national reunification and the recovery of democracy and strengthen solidarity with them. The complete democratization of south Korean society is an indispensable prerequisite to the reunification of Korea and, also, is related directly to the struggle of the Japanese workers in the light of the present Japan-“ROK” alignment.

Fifthly, it is necessary to further strengthen friendship and solidarity with 700,000 Koreans in Japan, as part of the movement based on the principled stand mentioned above. It is necessary to forge our solidarity with their struggle for national and democratic rights and, at the same time, promote mutual exchange and deepen amity and cohesion, from the standpoint of internationalist solidarity.

I have so far mentioned the prevailing situation and our immediate tasks to the limit of space. The question of Korea’s reunification has a complex background. It is also related with the history of the Japanese army and the criminal

Japanese colonial rule over Korea in contemporary history. But even after its defeat in the Pacific war, Japan is following the same course as in the past. Bearing this in mind, we Japanese should reflect on our attitudes towards the question of Korea's reunification.

Recalling the animated accounts of Korea's reunification made by many Koreans I formed acquaintance with during my two visits to the DPRK in 1976 and 1978, as member of the Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea, I am absorbed in meditation and feel a lump rising in my throat.

OKINAWA AND KOREA

Minei Masakazu

1

It happened right before the departure of the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea (in 1979—*Tr.*).

As is known, on July 20, during his visit to south Korea, US President Carter made a statement that the withdrawal of US troops from south Korea would be frozen until 1981 and, around that time, Japan's Defence Agency Director Yamashita visited south Korea.

On the eve of the 1976 presidential election President Carter made "commitment" to withdraw all US troops from south Korea. After his election, he backed down from his previous commitment. He said that the US troop pullout would be confined to the "ground forces" and carried out "by stages" at that. And he added that it would be effected at the "unanimous consent" of south Korea and Japan. Now he declared that he would "freeze the withdrawal completely".

As this would greatly affect the situation on the Korean peninsula, we the Korea-visiting delegation held a consultation and issued a statement.

The gist is: First, President Carter's statement goes against his commitment to the American people who voted for him; secondly, the freezing of the withdrawal of troops is designed to intensify outside interference in Korea and hinder the "reunification" ardently aspired for by the Korean people; thirdly, Defence Agency Director Yamashita's visit to south Korea will be conducive to the policy of permanent partition of Korea and the Japan-US-"ROK" military integration; and fourthly, these plots should be stopped, the question of Korea should be left to the Koreans themselves and we wholeheartedly support the independent, peaceful reunification of Korea.

Confronted with these events prior to our departure, we attached a new meaning to our visit to the DPRK.

Thus far I have closely watched the Korean situation particularly in context with the developments on Okinawa and seen to it that the Congress of the Teachers' Union of Okinawa Prefecture and other organizations adopted resolutions on backing the independent, peaceful reunification of Korea.

Beside delegations from the mainland (Japan proper—*Tr.*), an Okinawan delegation composed of 12 representatives of all walks of life, led by Mr. Taira, Mayor of Naha, had visited Korea in May (1979—*Tr.*) at the cordial invitation of the Republic, before we did. This means 15 persons from Okinawa has visited Korea so far, and I am the sixteenth. In this way, brisk contacts and interchanges have been made in recent years. So, many reports are available on relations between Okinawa and Korea, and my account may somewhat overlap them.

We left Beijing on the morning of July 27 and arrived at the Pyongyang airport after three and a half hours' flight over the continent. The airport was beautiful and quiet unlike the crowded Narita airport, and I felt relieved of the strain I had had on my departure.

For nineteen days, from the time I set foot on the soil of the Republic to August 14 when we left the Pyongyang airport, I studied, inspected and visited various places.

During our stay I was deeply moved to see the people full of vigour and confidence. I was also greatly surprised to note the strength of the people who had built such a beautiful country in a period of ordeals.

Today, the Republic is tackling with two main tasks. As we know, one is to build a strong socialist society in the northern half of Korea and the other is to achieve the independent, peaceful reunification of the country.

While building a prosperous country on their own, the people of the Republic are always concerned about the division of their country caused by foreign forces and about the south Korean brethren who are suffering oppression and distress.

Korea is one and the Korean people is a homogeneous people using one language. Why should these fellow countrymen live divided on both sides of the Military Demarcation Line? Resentment against this and ardent desire for reunification we could witness wherever we went.

When we visited the September 15 Week Nursery in Pyongyang, the deputy head of the nursery who guided us said: "Our country is not yet reunified, so south Korean children cannot even dream of a nursery of this kind. I am often gripped by a strong desire that the country will be reunified as soon as possible, so that they too could be brought up at nurseries like this." When we visited the Korean Central Historical Museum our guide expressed her regret, saying: "Valuable historic relics are being found in the south, too. We made proposals for joint research, but they have not been realized. When the country is reunified, ours will be a more excellent museum."

The people of the Republic regard man as master of everything and, their constant preoccupation is how to deliver him from domination and oppression and establish Juche. They have no egoistic view that it will do if happiness is enjoyed in the north alone.

They are still waging the liberation struggle, with a firm conviction that reunification alone will bring genuine freedom to the Korean people.

Led by President Kim Il Sung and upholding the banner of the Juche idea, the people of the Republic have built a splendid socialist society in 26 years since the signing of the Armistice Agreement in July 1953, completely healing the war wounds caused by the US imperialists. It was surprising for us to witness such a rapid development in such a short span of time. It is ascribable, of course, to the concerted efforts of the people in the building of socialism, but particular mention should be made of the fact that the plan of reconstruction was conceived already during the harsh Fatherland Liberation War. For instance, the patriotic students volunteered to the front, arms in hand, but the Government called them back

from the battlefield to let them continue their studies at the colleges evacuated to mountain villages. In my opinion, this was based on their faith in the victory in the war and on the prospects for the future. The efficient training of cadres needed for reconstruction has now proved its worth.

Okinawa suffered much damage in World War II, being the only part of Japan where battle was fought. Middle school students and up were all herded out to battle, which took a heavy toll of them.

Okinawa suffered the calamity of the war provoked by the Japanese imperialists. This is quite different from the case of the Republic. The struggle for liberation of the people has a bright future before it. But imperialist war only claims a great toll of people.

After our arrival in the Republic we inspected Pyongyang and other places and, through our studies, we could grasp nation-building based on the Juche idea and the profound meaning of national reunification.

3

In Korea the rainy season lasts from late July to early August.

From the day of our arrival it was cloudy and the rain fell intermittently from July 30 to August 5.

In these days, through our inspections and studies, we admired socialist construction based on the Juche idea. Meanwhile, we were anxious to know whether we could visit Kaesong and Panmunjom, which were included in our

itinerary. It was a long journey and a fine weather was wanted. So, it was on August 7 that we visited Kaesong.

It took about three hours by car from Pyongyang to Kaesong.

Leaving Pyongyang, our car sped along the straight highway lined with platanuses and poplars, on either side of which spread flush rice and maize fields. There were students helping farmers in taking care of crops after a week's rain. They gaily waved their hands to us.

After Sariwon we had a short break on a hillock at a village called Kumrung-ri in Sohung County, halfway to our destination. It was skirted by the limpid stream of the Sohung River, and beyond the green maize fields ran a long range of hills. The air was fresh there.

The northern half of the Republic is mountainous. So, there is no vast expanse of plain as is seen on the continent.

The rain fell two weeks on end, and there was a heavy shower on the night of the fifth, but we found no flooded place on our way. The forest and water conservancy seemed flawless. I was told there had been much flood damage in south Korea.

While running through a valley we caught sight of a picture on a billboard, whose original we had seen in the Art Gallery the other day. It portrayed President Kim Il Sung on his inspection tour to the front during the Fatherland Liberation War. Standing in the centre he was being kindly addressed by a girl soldier. The theme of the picture, I was told, was "Premier, the Front Line Is Just Ahead of You."

The picture meant that Kaesong on the Military Demarcation Line was near at hand.

Kaesong is situated somewhat south of the 38th parallel. Before the war it belonged to south Korea, but in accordance with the Armistice Agreement, it came under the jurisdiction of the Republic or north of the Military Demarcation Line. It is a time-honoured city, once the capital of Koryo, the first united state in Korea.

The five-point policy for national reunification specifically proposes to institute a “Confederation under a single nomenclature”, that is, “Confederal Republic of Koryo”.

I felt strained, now that we were in the vicinity of the Military Demarcation Line. Prior to our departure, we had been warned against moving individually, because it was a tense spot of confrontation.

But people on the street looked rather bright and children greeted us lively, waving their hands.

As elsewhere in the Republic, the people here were striving to attain the goal of socialist construction.

The vice-chairman of the Administrative Committee of Kaesong who received us, said that over 60 per cent of the citizens had family members living in south and had no tidings of them.

Though conditions are different, Okinawa had been under US occupation and domination for 27 years, separated from the mainland Japan. We experienced great inconveniences, being barred from free travel in our own country. This gave

rise to a lot of songs asking how one's flesh and blood were faring and demanding freedom.

Although the Ryukyu Islands were within the bounds of Japan, travel to and from the mainland was allowed only to those islanders who had passports issued by the high commissioner of the US civil government (afterwards the Japanese Office of the Prime Minister for form's sake). Rigid check-up was made on the ideology and behaviour of the islanders, and those who displeased the authorities could not get passports issued. Thus, Okinawan people were treated like foreigners in formalities. Hence, funny practices. They had their passports stamped "return home endorsed" upon arrival at the mainland and "exit endorsed" when returning to Okinawa.

Okinawa is a small island far away from Japan proper. The restrictions on travel to and from the island caused great pains to the islanders. That is why in their "movement for return to the motherland" they put up the emphatic slogan "free voyage", as well as the demand for the abolition of the unwarranted US military rule.

Meanwhile, Korea is divided by an artificial demarcation line as a result of outside military (US) intervention. The people are not allowed to exchange letters, let alone visits.

The distance between Seoul and Kaesong is no more than one-third of that between Kaesong and Pyongyang. That is why the "demarcation line" weighs heavily upon the hearts of the people in its vicinities and makes one keenly realize the injustice and their burning aspiration for reunification.

Panmunjom, the replica of today's Korean situation, is only 12 kilometres from Kaesong. The Korean war was touched off by US imperialist invasion of the Republic in June 1950. In 1951 truce talks were held here at Panmunjom till 1953 when the Armistice Agreement was concluded. Since then Panmunjom has been a joint security area where American violations of the agreement are sternly castigated and condemned.

For the Republic it is a "cursed place through which passes the Military Demarcation Line imposed on by the US imperialist aggressors, artificially dividing one nation and one territory into north and south."

The building, the table and other facilities used to sign the Armistice Agreement are preserved as they were. I was told that the building was erected in a short span of time, as a lasting reminder of the ignominious defeat of US imperialism.

There was a house near by, where various materials attesting to US aggression are on display.

A Korean People's Army guide in Panmunjom said: "Not a stone was thrown at the Americans. But they accuse us as aggressors. How can we be aggressors? We are in our own country. They clamour about the threat of aggression from the north, but it is a false propaganda to deceive people. The reverse is the case." He went on to say: "The world's people oppose foreign domination and our demand is supported by the peace-loving people the world over. The Korean question

should be left to the Koreans.” And he rejected outside interference and stressed the need to settle the question by the Korean people themselves.

The reunification of Korea was agreed upon in principle already through the July 4, 1972 North-South Joint Statement.

Its key note is three principles: First, the rejection of the interference of outside forces and the independent solution; second, peaceful reunification without recourse to force of arms; and third, grand national unity as a single nation, transcending the difference in ideology, ideal and system.

The Republic’s specific proposal for national reunification is: First, to remove military confrontation and ease tension; second, to effect many-sided collaboration and interchange; third, to convene a Great National Congress composed of representatives of people of all walks of life and representatives of political parties and social organizations; fourth, to institute a north-south Confederation under the single nomenclature of the Confederal Republic of Koryo; and fifth, to enter the UN under the name of a single state.

In January 1979, in its statement the Central Committee of the Democratic Front for the Reunification of the Fatherland made a highly realistic four-point proposal to promote north-south dialogue for the independent, peaceful reunification. It is: First, for the north and south to return to the original idea and principles expounded in the July 4 Joint Statement; second, to immediately stop criticisms against the other side; third, to stop immediately and unconditionally all military actions opposing and threatening the other side; and fourth, to convene an All-Nation Congress represented by political parties and social organizations in the north and south.

However, the insincere attitude of the south Korean authorities made it impossible to put the proposal into effect.

6

To the positive appeal of the north for national reunification, the south reacted with intensified repression of the struggle for democratization and, at the same time, is working hard to obstruct reunification and perpetuate division, in keeping with President Carter's statement on the freezing of US troop pull-out.

This development was coupled with the visit to south Korea by Defence Agency Director Yamashita, the first visit of a Japanese minister on the active list. It is evident that its aim was to promote the Japan-US-"ROK" military integration in support of the fascist regime which continues to repress the people in south Korea.

The Japanese imperialists had repeated their invasion of Korea and repressed the Korean people. Following the occupation of south Korea by the US imperialists, they helped the occupiers to obstruct the liberation struggle of the Korean people. Meanwhile, in violation of the Japanese Constitution which prohibits the upkeep of armed forces and stipulates the desistance from war, they are reinforcing the Self-Defence Force and are scheming to draw the people again into war, as seen in their manoeuvres for "emergency legislation".

The Japanese government keeps on strengthening the Japan-US security system, which is proved by the military

exercises conducted so far, and it puts no restrictions whatever on sorties from US military bases in Japan, particularly from the base on Okinawa. Rather the US base on Okinawa plays a role as the main link in the strategic system directed against the Korean peninsula.

Seoul is 1,700 kilometres from Okinawa. It takes about an hour for the air force and three hours for the marine corps to move to south Korea. The US army authorities recognized this and a top-ranking US marine corps officer openly testified at the US Congress that he did not think their sorties from Okinawa would be subject to any restrictions. (As for the position of the Okinawa base in the US Far East strategy, see *Korea—A Trail Blazer*, article by Mr. Ishikawa, member of the second Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea. I am going to make a few remarks on Okinawa's relation to Korea, avoiding repetitions as far as possible.)

In the spring of 1977 Okinawa-based US marine troops and Phantom squadrons made massive sorties to the Korean peninsula and staged a large-scale military exercise. This exercise called "Team Spirit" was staged in 1978 and 1979. The scale of the exercise increased and, in 1979 over 100,000 troops, including south Koreans, took part in it.

Japan is deeply interested in the Korean peninsula. This is testified by the fact that it formed the Self-Defence Force after the Korean war.

It is a fact that there is a military tie-up between Japan, the US and south Korea.

What role are the US armed forces on Okinawa playing in this tie-up? It is plain that the Korean peninsula is still their target.

In 1965 the Japan-"ROK" treaty was concluded and, in

1969 the US which had paid dearly for the Vietnam war, put up the Nixon Doctrine of “pitting Asians against Asians”. In order to unleash another war in Korea, the US reinforced their armed forces of aggression in south Korea in a big way, behind the stage of the “reduction” farce. In March 1969 they staged “Operation Focus Retina”, a long-distance airborne operation exercise, the largest of its kind ever conducted, which was designed to rush their ground forces promptly to the Korean peninsula in case of emergency. In this operation Okinawa served as an intermediary base, showing its increasing importance.

In March 1971 they launched another large-scale airborne operation called “Operation Freedom Bolt”. US-“ROK” joint military exercises continued thereafter—“Operation Golden Dragon” in March 1973, “Operation Yellow Dragon” in June 1975.

Particularly in March 1977 they started a comprehensive joint military exercise or the “Team Spirit”, which has different strategic aspects from those of a series of US-“ROK” joint military exercises such as “Operations Dragon”. I returned to Okinawa after my Korea visit on August 18. For two weeks from this very day, they staged the “Operation Fortress Gale”, an unprecedentedly large-scale military exercise, was conducted jointly by the US Seventh Fleet and Okinawa-based US troops around the island.

Needless to say, these US military exercises mirrored the political situation in different periods (in keeping with changes in the Asian situation, etc.). But, anyhow, it is Okinawa-based US troops which play the central role in the military operations that include the Korean peninsula in the firing range. In disregard of the agreement on “preliminary consultations” nuclear arms are shipped into the island. In

actual fact, the base on Okinawa is placed at the disposal of the US troops.

The US troops in south Korea meddle in Korea's internal affairs to divide the nation and, they are confronted directly with the Republic across the Military Demarcation Line. And the US troops on Okinawa, it can be said, support them from the rear and stand on the alert for immediate action.

The Okinawans who experienced a harsh war and are gasping under the heavy pressure of the military base, are carrying on their struggle, strongly demanding the immediate dismantling of the military base on Okinawa, the evil source of menace to the peaceful lives of the islanders. They are doing this to prevent the recurrence of war disaster.

But, far from paying heed to the urgent demands of the population on Okinawa, the Japanese government cracks down on their movement and pursues the reactionary policy for the revival of militarism, reinforcing the Self-Defence Force and working for "emergency legislation".

We must accuse the invalidity of the continued presence of US troops in south Korea and intensify our struggle to remove the US military bases from Japan and prevent the revival of Japanese militarism.

In my opinion, this is the way to increase our solidarity with the Korean people's struggle for their country's independent, peaceful reunification.

SINCHON MUSEUM

Tsuru Sunao

The Sinchon Museum (in Sinchon County, South Hwanghae Province—*Tr.*) has many relics on display which tell the atrocities of the US imperialists and the heroic struggle of the Korean people. There is an air-raid shelter in which people were burnt to death with gasoline. On its walls smeared with the blood and oil, one can still see the words “Long Live the Workers’ Party of Korea!” scratched by the finger nails of a dying person.

US troops intruded into Sinchon on October 17, 1950. Their commander declared: “My order is a law. He who violates it, will be shot unconditionally. Communists must be exterminated to save north Korea from the threat of communism.” The US imperialists killed 35,383 people, during the occupation of the Sinchon area for some 50 days.

The enemy murdered the Women’s Union chairman of the Sinchon Tobacco Factory. They drove bamboo spits into her ten fingers and gouged out her breast and eyeballs with bayonets. They killed a model rice mill worker by tearing his legs, each bound to a cart. They took over 1,000 men and women to a reservoir by trucks and threw them into the waters, binding several of them together or sinking them with sackfuls of stones. They trampled a Juvenile Corps chairman

to death with a plank laid on his neck and killed a 17-year-old girl by driving 18 nails into her forehead. Their shocking atrocities are unnumbered.

They herded mothers and their babies into a magazine in the Pamnamu (Chestnut) Valley in Sinchon County. They tore the babies away from their mothers, and starved, froze and, then, burnt them all alive. The cries of mothers and babies calling for each other are said to have echoed through the valley. There are two tombs for the 102 children and the 400 mothers now. They dragged the chairman of the Women's Union of Sinchon County about the streets for 20 days, her nose and ears pierced through with wire, and in front of her four-year-old daughter, they threatened to kill her daughter unless she divulged secrets. But she resisted and declared:

"I'm member of the Workers' Party of Korea. The life of my daughter is precious to me. But more precious is Party secrets." The Americans buried her daughter alive before her eyes.

A girl guide who showed us round gave us her explanation with great difficulty, as tears welled up in her eyes and her throat contracted.

Still fresh in my memory is what the chairman of the Chongsan Cooperative Farm told us with indignation when we visited the farm (in 1978, as the third Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea—*Tr.*). She stressed: "The US imperialists must be wiped off our country as well as off the globe for good."

KOREA'S REUNIFICATION AND JAPANESE

To Kenichi

Our visit to the DPRK (in 1979, as the fourth Korea-visiting delegation of the Japan Teachers' Society for the Study of the Juche Idea—*Tr.*) coincided with Defence Agency Director Yamashita's visit to south Korea. So, we could fully realize that the independent, peaceful reunification of Korea is important not only for the Korean people but also for the rest of the Asian people. The day after our arrival at Pyongyang we paid a courtesy call on the Korean Society for Cultural Relations with Foreign Countries. Its chairman received us cordially. Explaining the situation in the Republic, he said: "I hope you will look into many places during your stay. I was told they are clamouring about the threat of our invasion of the south. Our policy is that even if war breaks out tomorrow, we continue to build the country till midnight today. Please look into this point, too."

It was at dusk when we returned from our inspection of the Military Demarcation Line at Panmunjom. In the sky there was the afterglow of a sunset and cattles were drinking water leisurely at a brook and children were going home in twos and threes. This reminded me of a Japanese nursery song "The Sunset". As dusk gathered, luring lamps were lighted here and there on the paddies. I keenly felt that this peace

must not be destroyed by war. I might have been strongly impressed, because I had spent tense hours on the Military Demarcation Line. But it was not a mere matter of feeling. While we were on Mt. Kumgang-san, admiring the beautiful scenery and limpid streams, our guide told us: "That winding lane yonder was used to transport war supplies to the battlefield during the Fatherland Liberation War." On our way back from boating on Samil Lake, we saw a rock, and our girl guide said: "This is called Blood Rock as people were murdered here". This brought us to a keen realization that peace was precious. The guide said: "Down yonder is the Sea Kumgang, which is very beautiful. Unfortunately, it is an off-limit area because it is on the Military Demarcation Line. There are many big fishes there. You can catch fish even by hand. When the country is reunified, let's catch fish there on the Sea Kumgang and eat them with wine." I cannot forget her smiling face. Japan is following a war policy step by step. It is strengthening the Japan-US-"ROK" military alliance on the pretext of peace in Asia. I keenly realized that peace in Asia is feasible only when Korea is reunified.

Printed in the Democratic People's Republic of Korea

No. 191008



PYONGYANG, KOREA
1981